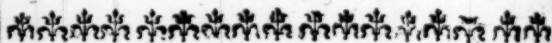


March 23. 1651.

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16 Dec 29 mo

VINDICIÆ MINISTERII EVANGELICI;

A Vindication of the great Ordinance of God
viz. A GOSPEL-MINISTRY; In which
these ensuing Questions are shortly discuss'd.

1. Whether under the Gospel there be such a function as the Ministry, viz. some particular persons appointed to preach the Word and administer the Sacraments.
2. Whether no more be required for this function, to authorize men ordinarily to preach, interpret, and apply Scriptures, than that they have gifts, and be desired to exercise them.
3. Whether those that ordinarily preach, open and apply Scriptures, must be set apart by the Presbytery.
4. Whether the laying on of the hands of the Presbytery can be omitted in Scripturall Ordination without sin.
5. Whether Christians that make a conscience of bearing the Word of God, can without sin hear such preach, open, or apply Scriptures, as are not ordained, but meerly gifted men, &c.

In which,

The Affirmative part of the first and third questions, and the Negative part of the three others is maintained, and the judgements of former Divines in them held forth; And all the considerable Arguments on the contrary parts brought by Anabaptists, Socinians, Eraftians, Separatists, &c. are answered, and what is already answered to them by Zanchy, Aretius, Chemnitius, Martyr, Calvin, Rutherford, Gillespy, Seaman, and others, is gathered up and presented, together with the Authors own opinion and answer, where he hath judg'd it needfull to adde any thing.

By John Collings. M. A. & Preacher of Gods word in Norwich.

Neque probamus dogma Anabaptisticum usinque licere fungi Ministerio, Zanchius in quartum præceptum, p. 777. v. plura 772. Est igitur dogma seditiosum & diabolicum, dogma Anabaptisticum de hominibus sine discrimine permittenda functionem Ecclesiasticam suscipere, & Ecclesiam docere. Ibid.

Rom. 10. 14, 15. How shall they heare without a Preacher? and how shall they preach except they be sent?

London, Printed for Rich. Tomlins, at the sign of the Sun and Bible
neer Pye-corner. 1651.

General 28229 Leighton



To all in the Nation, that desire
to walke in their Relations, as becomes
the Gospell of the Lord Jesus Christ;
whether they be such as are to take care
for the sending forth of *Labourers* into
the Lords *Vineyard*, or more private
Christians; whether such as be more *emi-*
nently gifted, and conceive themselves fit
to *teach others*, or such as onely desire to
be taught according to the *truth of the*
Gospell.

Honoured and beloved in the Lord,



Is the opinion of some, That the
Originall cause of all the misfe-
ries of the sonnes of men, was
an ambition in *Adam* and *Eve* to
be above their Maker; That they
aspired to an equality with him
is plain, 'Gen. 3. v. 5. this itch of *pride* and *ambition*
hath run in through our first Parents blood, into
the

To the Reader.

the veines of every soule. There was never in the world any Will-worship, but a spirituall *Chymist* that will trace it into its nest, will finde it callow in these causes; ever since the devil besotted man, he hath had a vanity to think himselfe wiser then God. Hence it is, that the sons of men have been continually giving Lawes to themselves, and it hath been the sence in short of every corrupt heart continually; *We will not have this God to reign over us.* Princes corrupted have disdained to make him their *Counsellor*, and corrupt Priests have disdained to take him for their *High-Priest*, yea there is not the meanest worme but hath an higher opinion of the *imaginations of his owne heart*, for the guide of his waies, then of the *Word of God*, and scornes too to make that a *light to his feet*, and a *lanthorne to his path*. Reason is the great Idoll of corrupt soules; some speake plaine and tell us there is no other God but what dwels in us, and Reason is he; the most speake it in effect: For how few is there either amongst Princes or people, that will vaile their Reason to a *divine precept*? and in truth whoever cannot doe it advanceth himself above him who is called God, and adoreth himselfe instead of his Maker, and is as much an Idolater as he that boweth downe to a graven Image. This sin is the fountaine of all *Disobedience*, and the originall of all quarrels betwixt God and man: Man quarrels with God because he will not let him rule himselfe; and God with man, because man will not let him rule
over

To the Reader.

over him. God hath begun to contend, and will I feare yet contend more with the policies of the Earth, for not submitting to the righteousness of his Lawes, so much carnall wisdom as is mixt in a Nations Laws, which is contrary to the divine wisdom of the great Law-giver, so much rottenness there is in the bones of that Nation. Carnall *policie* pleads for toleration for the *Idolater* and *Blasphemer*, for leagues with *Idolaters*, for *strengthening of Nations*. If the Law of God speaks otherwise we may *spare*, but God shall *smite* us for it; we may make *leagues*, but they shall not *stand*. I never looke to see a Nation established in peace, till *Moses* his five Books be to the Rulers of it instead of *Bracton*, and *Cooke*, and *Justinian*, &c. Those that examine will finde that all the pleadings of corrupt hearts against the Judiciall Law (so far as it is an Appendix to the Morrell) For the pattern of Lawes to Nations are founded in this itch of corruption, to advance our owne reason above the Lords will.

But if in the ordering of policies and Commonwealths, and our particular conversations, our proud hearts will needs give Lawes to our selves; yet one would think there should be so much ingenuity left in man, as to be directed by the Lord in those things which concern his Worship, yet even in this man could never put the neck of his Reason under the Lords feet. No sooner had the Lord given the Jewes a rule for his Worship, and forbidden them a worshipping of him by

To the Reader.

graven Images, but their reason telling of them that an Image would put them better in mind of *Jehovah*, they bow down to a *Calfe*, *Exod. 32*. In short, there was no Idolatry or Will-worship which we have read of, but was brought in upon this score. Hence it was that the Jewes under the Gospell *submitted not to the righteousness of Christ*. From hence was the Apostacy and Idolatry of the latter times; All the fopperies of the *Romish Church* are founded upon this foundation; All the *superstition* of the Prelates, the Altar-worship, &c. was rooted here. Why *kneeling* rather than *sitting* at the Lords Table? but because reason told them it was the more reverent posture. Thus man would never be content that the Lord should give Laws to his own house, like a fullen servant, that will not let his Master rule his own Family by his own will, and according to his own pleasure.

In all ages there have been some or other of corrupt hearts, who upon this score have corrupted the Doctrine, Worship, or Discipline of the Church. And hence it is that there hath been so frequent need of *Reformations*.

The worke of which hath onely been to purge the Church of Christ from the sluttery of *carnall reason*, to reduce againe the *wisdome* of corrupt hearts, and to bring it in *obedience* to the *wisdome* which is from above, which is accounted folly with men.

This was the great Worke which God put in- to our Parliaments hands in the yeare 1641, &c. And

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And it was but time for some to undertake it, when there was scarce a pot of *Manna* in the Lords *Arke*, but a tender conscientious Christian tasting was ready to cry, *Death is in the pot.*

Our Doctrine was corrupted with *Popish, Arminian, and Socinian principles*; I mean the Doctrine preached in all parts of the Nations.

Our *Worship* polluted with *Romish cringings*, and *Altar-worshippings*, and a fardell of unwritten Ceremonies.

Our *Discipline* tainted both in the head and heart. The *Officers Apocryphal* in their very names, instead of *Evangelicall Pastors, Teachers, Elders, and Deacons*, we had uncircumcised *Archbishops, Prelaticall Bishops, Priests*, together with a rabble of *Antichristian Chancellors, Commissaries, Deans, Prebends, Cantons, Choristers, Tutors, Singing-men, &c.* And for their Administrations, instead of *excommunicating drunkards, fornicators, &c.* we had in every Parish-church ringing with *Excommunications* against godly Ministers and people that could not submit to their Will-worshippings, and approve their abominations.

And such as were their *actions*, such were their *persons*. Wickednesse went forth from the Priest into the whole Land; who more lewd and prophane then those that were to be examples of holinesse in purity of Life and Doctrine?

It pleased our Worthies assembled in Parliament to set their shoulders to the Lords worke, and to begin to cleanse his house.

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To this end godly Ministers were restored, and scandalous Popish Priests rejected (*For what is the salt that hath lost its savour good for, but to be thrown on the dunghill*) Apocryphall Officers were taken away, and their irregular actings forbidden; A learned and godly Assembly was chosen to consult and advise concerning a *Directory for Worship*, a *confession of Faith*, and a *form of Discipline*. After a long time, and many serious debates, all of them were presented to them, and by their Civill Sanction ratified and confirmed.

And that the form of sound Doctrine might be kept, and Ecclesiasticall administrations purely and regularly administred, it pleased the Parliament further to take care that the Assembly should consult the Scriptures concerning the Will of God, for the regular Ordination and appointing of such as should minister in the things of God, both preaching the Word, and administering Sacraments, &c. and at last to establish an Order for the Scripturall Ordination of such as should be authorized to Ecclesiasticall Administrations, prohibiting any not so ordained from usurping the sacred Office of the Ministry, &c.

But behold! troubles multiplying in the Nation, and the servants care of the Church sleeping, The Enemy (that alwaies fisheth in troubled waters) soweth tares. The same measure which Luther reforming in Germany met with, did our Reformers in England meet with also, from men of the same principles.

To

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To obstruct the Reformation of England in Doctrine, the Devill mustred up a Legion of Antinomians, Anabaptists, Arminians, Antitrinitarians, Arians, as if all the routed companies of Ebron, Cerinthus, Photinus, Valentinus, Pelagius, Servetus, Stoik Muncer, Iohn a Leyden, Arminius, had met at a generall rendezvous in England, and listed themselves under Best, Stokes, Biddle, Fry, &c. and all the Familists, and Libertines, Antinomians, &c. which were routed in New England, were againe listed under severall Chieftaines in this Nation.

To obstruct the Reformation of worship and Discipline, how many severall Colours were displayed of Sectaries, the most pleading against all Government of the Church for the licentious liberty of their hearts; that would have the old condemned Atheisticall Decree revived, *Vt liceat quo quisque velit Ritu Deum colere*, that every one might worship God after the imagination of his own heart.

And in order to the effecting of this, the Devill could devise no better stratagem than the declaiming of the Ministeriall Function. To besiege this Castle (which we trust the Envious one will finde situated upon a rock) Satan musters up Troops of Erastians, and Socinians, and Anabaptists, these proclaime, That the world hath bin cheated with the Notion of a Ministeriall calling. Every Christian is a Priest to the most high God, and hath authority to preach and administer Sacraments, there needs no other calling but gifts, &c. But this
b being

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being the notorious deligne of Satan and his Instruments (having formerly indeavoured in vain to corrupt) now to destroy the Ministry, I shall desire you but to observe how Satan hath managed his Plot.

1. He hath stirred up some to *broach Doctrines to this effect*; That the Ministry is *needleffe*, all the Lords people are Prophets, this was *Korahs* language, *Num. 16.* *Aaron* and *Moses* took upon them too much, all the Lords people are holy.
2. Another party *he hath set to endeavour the withdrawing of their maintenance*; thus *Julian* the Apostate thought to make an end of the Ministry; thus the Dev^{il} would starve out his enemies that he cannot take by storme; to this purpose how many petitions have beene presented, (though blessed be God he hath hitherto stopt our Rulers ears against them) for taking away of tythes, and that their spight was against a livelihood for the Ministry, is plaine; for you never yet heard those Petitioners petition that first another way of maintenance might be settled, yet these (innocent men!) would not destroy the Ministry, no they would onely starve them; not stab them, no, onely suck way their blood.
3. A third party *Satan sets to discredit their Doctrine*; these trumpet it abroad that the Ministers preach lies, their Doctrine is false, and to this end they Print and Preach, and wrest the words of their Teachers, and cavill at the expressions which they doe not understand.

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A fourth project he hath, is to set a party to snare their consciences upon civill accounts; thus the accusers of the three children charged them, *They regard not thee O King*; thus the Princes charged Daniel, *Dan.9.* And where is the place that Satan hath not some lying in Ambuscado in, for this End? to fill the Eares of those in Authority with solicitations against the Ministers of the Gospell, *They are they that trouble Israel*; That keepe the people from yeelding obedience; Till they be removed no quiet must be expected, &c.

4.

A fifth project he hath, is to load the Ministers of the Gospell with opprobrious termes; this is like the benumbing of the flesh, in order to the cutting off of the Joynt: whose Eares do not tingle with hearing every filthy mouth reviling the precious servants of Christ with the termes of *Priests, Baals Priests, Black-coats, Incendiaries, &c.*

5.

A sixth project is, A generall usurpation of the Office; hence is proclaimed, and practised too, a liberty for any one to prophesy, as they call it; if he have but gifts; and it is an easie inference, *if they may preach they may administer Sacraments too*; and then what need any Ministers? This is the great design of Satan this day. And he that runs may read how nimbly and close he prosecutes it, The Lord rebuke him; Truly he prevails so far, That,

6.

1. He hath made many Professors, acquainted with the wayes of God, subscribe to his Creed.

2. The faith of many others begins to faile, they

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are ready to think, The great Ordinance of the Ministry will be prevailed against, and their eyes shall no more see their Teachers.

It is not my way to deale in Controversiall points, nor do I at all delight in it. But, that I might uphold the faith of Professors against the malice of Satan, and if it were possible, convince others that they kick against the pricks.

I have been willing to crosse my Genius to discharge my duty in this ensuing Treatise, which may possibly cure prejudice if it be read without it. And I hope there is so much ingenuity yet left in the hearts of the Professors of *England*, that have been misguided in these erroneous times, that if it be made appeare to them from Scripture that the *Ministry is a Gospell-Ordinance, which must continue till Christ come.* 2. That *Gifts do not make a Minister.* 3. That *whosoever is a true Minister of the Gospell must be solemnly set apart to the worke by a Presbytery.* They will be then very tender of endeavouring to pluck the *stars* out of Christs right hand, to undermine the Lord Jesus Christ in his great Ordinance for conversion of soules; and also take heed of usurping that *Office* which none ought to take to himself.

However, I am confident I shall support the faith of some that begin to doubt that the Lord is about to root out the Ministry, &c. If I have made it good (as I hope I have) that the preaching of those that have only gifts, and are desired to exercise them, is a sin, and warrantable by no Scripture; then

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then let *Socinians* and *Erasians* do it, and *Arminians* and *Socinians* do it, but surely none that feare the Lord will presume to do it. Let me particularly addresse my self to severall sorts.

O you that are to take care that the people be taught the Gospell of Christ in truth and sincerity ; remember that you are the servants of Christ in this work, you are to take care that *Preachers* be dispersed into the corners of the Nation, and how shall they preach except they be sent? That the Magistrates Mission is sufficient to authorize a Preacher was never the Doctrine of any Church of Christ, nor hath it the least footing in Scripture. Let *Timothy* and *Titus*, let the *Presbyteries* prove and try, and by *fasting and praying, and laying on of hands*, set apart able and faithfull men, and commit the Gospell to them ; and then do you strictly charge them to Preach in *season* and out of *season* in the severall Cities of *England* ; otherwise you may send such as the Lord hath forbidden his house, such as the Lord Jesus Christ will neither be with, nor bless, but say of them, They ran before they were sent. We read in the old Testament of none that set up Priests out of Gods order, but they also set up new Gods, and erected a new Worship ; I am confident your Soules would tremble at the thoughts of the latter abomination. Jesus Christ hath made you overseers of his house, he looks you should see that his *Mysteries* be dispensed, but it is his order that they should be dealt out by *Stewards*. O let not the great Ordinance of the Ministry

I.

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stry suffer by your permission. If it be not Christs Ordinance, let the very name be forgotten; but if it be, Their *names* shall be *written in dust* that undermine it. There is a want of faithfull Teachers in the Nation that are learned, and so accomplished as it were to be wish'd those were that must stop the mouths of gain-sayers. I know not but private Christians well experienced in the wayes of God, and sound in the faith, may supply the defect: But let them go in to the sheepfold by Christs doore; let them take authority to do it in Christs order, and then let them go and the *Lord be with them*; there may be a want of Captains in your Army, and many private Souldiers may be fit for the places, but you will expect they should take Commissions before they take the places. It is an ill sign that those that wil not stand a tryall are conscious to themselves, that for some defect in *faith or manners* they will not be found faithfull. The Church of Christ is not yours, but his, and he must give Laws to it, and concerning the officers in it.

In the next place let me speak to

You *that are in military employments*; you have been lookt upon as those that have in an eminent manner served the interest of the Lord in *England* & have put your lives in your hands for the Land of our nativity, you are the strength of the nation in Creature Eyes. Doubtlesse the feare of the Lord dwels in many of your bosomes. O let not your Swords be lifted up against the Lord Jesus Christ

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Christ in this great Ordinance; Have not many of you been brought in to Jesus Christ by the Ministry of *England*? Have you not heard their Doctrine with power and rejoyced in it? Have you not seen the Lord blessing their Labours with the conversion of many soules? Have you not seene the Lord smiting those that have been the enemies of Godly Ministers even by your hands? Have you not professed much to set up the Kingdome of Christ (*Deare and valiant friends!*) Christs kingdome must be ruled by his own Officers, and by his own Lawes. Hath the Lord eminently gifted any of you that are *Colonels*, and *Captaines*, or other officers and Souldiers? Why might you not have a *Pastor and Teacher* in every *Company*? Why might not every Company be a Church of Christ? Why might not you have *Elders*, and *Deacons*, and act in Church-order? Hath the Lord gifted you? Why may you not be solemnly set apart to the work of the Ministry, by *fasting and prayer, and imposition of hands*? How should Christ then march with you? The *Ark* of the Lord should be amongst you, and you would carry the Kingdome of Christ into the field to set it in Battell against the Kingdome of Antichrist? While you act out of this order, and give every one leave to exercise his gifts, I beseech you consider, 1. *Doe not you breake Christs order*? How shall they preach that are not sent? 2. *Is it not possible that many Jesuited Sophisters under the protection of liberty may creep in, and by their subtilly steale in*
undiscerned

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undiscerned poison into the souls of many? O that as you have pretended that the interest, and Kingdom of Jesus Christ is your interest, and precious in your eyes, so that you would let it appear by a tenderesse of every piece of Gospell order, especially of what is of so great a concernment as this is. Doubtlesse that place, *Rom. 10. 14, 15.* Evinceth that a *sent-preaching Ministry* is the ordinary meanes of converting soules to Jesus Christ.

Let me now speak to you my Brethren that are private Christians, whom the Lord hath endued with more *eminent gifts than others*, that the Lord seemes to have markt you out for some greater service than in family relations.

Hath the Lord created in you a desire to the work of a Bishop? If it be regular, it is not onely to the work, but to the office; and if any desire the office of a Bishop, he desires a good thing, *1 Tim. 3. 1.*

My friends! my hearts desire and prayer to God, is, that the number of Labourers in Gods Vineyard might be ten times as great as it is, for truly the harvest is great, and the Labourers are few; only let none venture in that cannot answer such a question as this, *by what authority dost thou these things, or who gave thee this authority?* All that I shall beg of you is, That you would not run before you are sent; this is all the block I shall lay in your way, all the stop I shall make in your journey. It is the Ordinance of God that those that take upon them to preach, interpret, and apply Scriptures, should not only be gifted, and desired, but solemnly set apart

b

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by fasting and prayer, and laying on of the hands of the Presbytery? Observe but this order, and goe and preach, and the blessing of the Lord be with you: I am mistaken if there be any true principled Presbyterians, that in stead of hindring you, would not rejoyce to be imployed in sending you out (with respect to the place whither you goe) it would be the joy of our hearts to see the empty places of the Nation, and those that are filled with Popish scandalous Ministers, filled with such Pastors as feare the Lord, and have a competent measure of Ministeriall gifts, though they be not so accomplished, as those who have been bred up in the Schooles of Learning. Onely Brethren, make a conscience of undertaking that serious worke in Christs order, that you may preach like those that have authority, not as those that ~~runne before~~ they are sent. Let me but propound a few things to be considered by you.

Consider, That you have no cleare Scripture precept or president to warrant you: your practice is Apocryphall; this you will finde made good in the ensuing Treatise; indeed many Scriptures are pretended, but if you duly weigh them, you wil find none concluding your case, bring your practice to the Law and to the Testimony, and you will finde there is no light in it. The Gospel knows no Preachers, but either had an extraordinary, or an ordinary Mission: It is a known rule, that Conscientious Christians should undertake no civill actions for which they have not either a generall, or particular warrant.

I.

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warrant in the Word of God. But in things relating to the Worship of God it is a Generall rule, (in which our Brethren and we have long since agreed, That nothing ought to be done without an expresse warrant in the Gospell. Now let but one instance be produced out of the New Testament of any private Christians not endued with the extraordinary gifts of the Holy Ghost which are now ceased, that in a time when ordinary Preachers might be had; or at any time, in an orderly Gospell-Church (not dispersed) undertook the work of ordinary preaching, opening and applying Scripture, being neither Apostle, Evangelist, Prophet, Pastor, nor Teacher.

2. Secondly, consider how dangerous a thing it is to usurpe an Office; that Preaching is an Act of Office, you will find proved in the ensuing Treatise it belongs to the office, 1 Tim. 3. 1. of a Bishop, 1 Tit. 3. 9. How dreadfully did the Lord witnesse against Korah, Dathan, and Abiram for attempting this violation of his order? The instances of Sam and Uzab for usurping the Priests Office are such as may make tender spirited Christians tremble, yet they might have as much to say as our brethren have from 1 Pet. 2. 9. where Christians are called a Royall priesthood, for the Lord had told that whole Nation, Exod. 19. 6. that they should be a Kingdom of Priests, and a holy Nation.

3.
Cor. 8. 2.

Thirdly, Is it not harmlesse to learne? (My Brethren) are any of you so taught that you need no Teacher? He that thinketh he knoweth any thing, knoweth

To the Reader.

knoweth nothing as he ought to know it (saith the Apostle.) David thought it honourable enough for him to be a *door-keeper in the house of the Lord*. Is it not easier to receive then to give suck? Who aspireth to the Crown, but he that knows not the quiet of a Subjects head above a Princes? who desires not rather to be a Sojourner then to rule a great House, but those that never tried the latter? for,

Is it not hard to teach? My beloved friends I we are with you in much feare and trembling; and when we have consulted the *original*, weighed the coherence of a Text, compared our thoughts with the thoughts of many other Divines, and chiefly compared a Scripture with other Scriptures, yet are we trembling, and see cause to cry unto the Lord with *St. Austin* (before our Interpretations of Scripture, *Fac Domine, Grant Lord that we may may neither be deceived our selves in the understanding of thy will, nor deceive others by false interpretation*;) It is one of the greatest pieces of High Treason against the Almighty to adulterate the Coyne of his Word, and wrest his meaning: If we had nothing else to doe but to consult the *Originall*, to compare Scripture with Scripture, and to consider the coherence, (which are necessary to any true interpretation of Scripture) and then to cast our thoughts into order, that we might communicate them to you, we shall finde it a worke impossible to be dispatcht in so little time as we know is the *all* you can spare from your necessary

4.

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callings, especially considering there lies a duty upon you towards your Families, that they may not be Ignorants while you are teachers of others, lest you prove worse then *Infidels*; when the Apostle cried out, *Who is sufficient for these things?* can we thinke he thought every man was sufficient? Surely none will say they have their sufficiency from *immediate revelation*, for although the Lord so supplied the necessities of his Primitive Church, it wil yet be hard to prove that in the age we live in (being blest with ordinary meanes) God so discovers himselfe to any in the neglect of them. *Timothy* was commanded (in order to his accomplishment for the Ministeriall worke) *to meditate upon Pauls words, to give himselfe wholly up to his businesse, that his profitting might appeare to all.* It is much to be feared, that those who in these daies begin their preachings with, *The vision of the Lord,* are of the number of those, *Jer. 23. 16. that make the people vaine, speaking the vision of their own heart, and not out of the mouth of the Lord, ver. 27. Which thinke to cause the Lords people to forget his name by their dreams which they tell every man to his neighbour.* But further Christians!

Doth not your practice argue that you are too much taken with the conceit of your own parts? This, O this is the great sin of our Age. Parts are advanced instead of Grace, and Grace is swallowed up in parts; this was the great sin of the Church of *Corinth*; the spot that spoyled their beauty; the sin that laid their glory in the dust; this made them call

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call in question *Pauls* Ministry, and Apostleship. The *Apostles* were *fooles* for Christs sake; but *they* were *wise* in Christ; the Apostles were *weake*, but they were *strong*; the Apostles were *despised*, but they were *honourable*; the Apostles were *poore* empty fellows, but they were *full and rich*. That famous Church abounding in many gifts, *utterance knowledge, &c.* and their knowledge *put* them up to think higher of themselves *then they ought*, and this ended in an heaving *at the Ministry*, to thrust it out of the Church, as may be discerned by the Epistle of *Clemens* to them, wherein he vindicates the Office of the Ministry. -- *Apostoli nobis à Christo Evangelizaverunt, Jesus Christus à Deo, missus enim est Christus à Deo, &c.* "The Apostles, saith he, "preached the Gospel to us, being sent from "Christ; Christ was sent from God, the Apostles "from him, and both was done orderly, according "to the will of God; for they receiving com- "mands, and by the resurrection of Christ, being "fully ascertained, and confirmed by the Word "of God, in a certaine confidence from the holy "Ghost, they set upon their worke, declaring "that the Kingdome of God was come, and prea- "ching the Word in Cities, and Regions, &c. "and appointed Elders, and Deacons over those that believed. The Apostles (saith he) knew "from our Lord Jesus Christ, that there would be "a contention concerning the Ministry, and for "this reason they appointed the Officers afore- "said, and left Officers, and Offices described

2 Cor. 4. 6, 7, 8,
10.

*Clemens in Ep.
ad Corinth, who
lived within
113 years after
Christ.*

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“for the Church afterwards, that approved men
“might succeed them when they were dead in
“their places, and execute their Offices: and
“(saith he) for such as are so appointed by them,
“or of other famous men their Successors with
“the consent of the Church; who have served
“the Fold of Christ humbly, and blamelessly,
“without disturbing it, &c. and who of a long
“time have had a good report of all, we judge
“that they cannot be put out of their office with-
“out injury. Thus he to that Church which was
then mutining against its Ministers, as appears
by another clause of that Epistle, where he tells
them, It was a shameful thing that the famous
Church of Corinth should *Contra presbyteros seditionem mouere*, raise a sedition against Ministers;
& bids them who laid the first foundation of that
schisme in *obedientia subditi esse presbyteris*, to be
obediently subject to their Elders, and bowing
the knees of their hearts to be instructed in re-
pentance, &c. all along his Epistle he makes their
sin of Ecclesiasticall sedition to be the Daughter
of their Pride, in regard of their own parts & abi-
lities, &c. And truly, to cure the Spirituall itch
that is in many after the ministeriall Function,
there needs no more than *humility* be prescribed
to take down the tympany of their conceited, &
diseased gifts; the humble soule will startle at so
great a work, and cry out, Lord let me be taught,
as for the worke of teaching, *non tam res iuas*,
who is sufficient for these things.

Have

To the Reader.

Have you gifts, and *is there no other way to improve them?* The woman that hath gifts is yet commanded to keep silence in the Church, and to learne of her husband at home; her Husband is a Teacher there; O that you would thus lay out your gifts, teach your wives, and teach your children and servants, and leave publike teaching to publike Officers; Do you *sometimes meet together?* And is there no other profitable exercise to spend your time in but this? I can remember fourteene or fifteen yeares since when the power of Godliness was more a great deale in fashion than it is now; and the world was more full of mortified, humble, strict walking Christians, that I (though little more than a child then) was often at such meetings, where one or other usually repeated one or more Sermons (lately heard) and some others prayed, there was a great deale more fruit seen of such spending their time in private meetings than our late (prophecying) meetings have produced; Christians then made not so much shew of gifts, but a great deale more shew of grace than they now do then they kept *Merchants shops*, now but *Pedlers stalls*, where every trifling bit of Ribband is set forth. Further yet my Brethren.

Enquire and see, hath not this practice beene generally condemned by all the Churches of Christ, by the most old Orthodox puritans, and Non-conformists? I do not say their Judgements were infallible, but humble Christians will rather think they may be

6.

7.

To the Reader.

be deceived than so many worthies of the Lord who knew so much of his secrets as they did, yea, and if (according to the pleading of these times) the providence of God be an Argument.

8. Hath not the Lord witnessed against this practice, *by permitting it to be the mother of the confusion and division of Churches, and of many of those errors, and heresies, and blasphemies for which the Land mourns this day?* I have heard that here was the fountain of those sad breakings out in the Churches of *New-England*, which occasions the apostacy of so many professors there, and necessitated the Churches to cut off so many unruly Members. It is sure enough that thousands in *England* have been thus tainted and perverted, and drawn away from the truth of the Lord Jesus Christ, that this practice hath fill'd us so full of *Anabaptists, Antinomians, Universalists, Seekers, Ranters, &c.* Those that enquire into the rise of these factions, where the nest of any of them is, will be abundantly satisfied in the truth of this.

And now (my beloved brethren) let me beseech you in the name and feare of our Lord Jesus Christ, (for I trust there is much of his feare in many of you;) I beseech you brethren, as in *Christs* stead, as you tender the peace of your own soules, and the soules of others, and the peace of the Churches of Jesus Christ, if yet there be any love in you to the Gospel of Christ, and to the order of it, and to the truths of Christ, which should be precious to them that feare him. Take heed to your selves, that

To the Reader.

that by *advancing your parts* you *betray* not your *humility*, that to *gaine your selves a credit*, you *discredit not the Gospel and profession* of the Lord Jesus Christ. Think not of your selves above what you ought to doe: lest by thinking and shewing your selves something in *gifts*, you prove your selves *little or nothing in grace*: Be willing rather to be *taught*, than to *aspire to be Teachers*; or if you will be *Teachers*, be content to go out with Authority, that the Churches & Professors of *England* be not the *reproach* of all the Churches of Christ; that the *errors and heresies of the Nation* (the account for which will be heavy at the great day) be not justly charged upon you for breaking Christs Gospel order. But alas! such an itch of pride, and self-advancing hath tainted many of the Professors in *England*; that I cannot hope to prevaile with all. Let me therefore speak to you that are humble Christians, and content to be the Lords *Vallies*, onely to lie low and receive the *rain of his Word*; If such as are *not sent* will preach, yet doe not you transgresse in *Hearing*. O that I could lament enough for the *instability and wantannesse* of English Christians for the *unconsciouable bearing of the Word of God*, which is the *Epidemicall sinne* of *Englands* Professors. The most look upon hearing Sermons but as a *Naturall Action*, and heare the everlasting Gospel but like a tale that is told. Where is the Christian that either takes heed *what he beares*, or *how he beares*, yet they are both great Gospel precepts.

Mar. 4.24.
Luke 8.18.

To the Reader.

2 Sam. 18. 24.

If Christians that pretend to Christ would take heed *what they heare*, they would also be conscientious whom they heard; for *can a man gather grapes of thistles, or figs of thornes?* Surely a little reason would tell a Christian that he that should be heard must be *faithfull* and able to *teach, sound in the faith*, one that *preacheth with authority*, one that hath meditated upon those things he preaches, and given up *himselfe wholly to them*; not one that errs in the *fundamental truths of Christ*, not one that runs before *he is sent*, who can speak nothing from *Christ* to the soule, no more than *Abimeaz* could to *David* (who onely ran by permission) but when he came there could say nothing. Surely they would not spend that time which should be spent in a conscientious waiting upon the publike Ordinances of Christ, in hearing such, as neither have time to meditate upon what they speak, nor give up themselves wholly to their work. Did Christians make a conscience *how they heard*, surely they would not goe out to heare, making this onely their end, to hear *what they will say that speak*, to make themselves matter of laughter and discourse, yet this is all the account I finde the most can give of their hearings of this nature. My deare Friends! *as a man mocks another, so will you mock the Almighty* in his Ordinances; Take heed this be not a snare and ruine to your immortal Soules.

I know I have writ in a perilous time, and at a great disadvantage, what the Father complained, that *the whole world was turned Avrian* may be turned

To the Reader.

turned upon us. This Ordinance is every where spoken against; The Ministry both in the name and thing is grown a derision and an abomination; The cry of our Age is for liberty so much, that the most are for Gods Inclosures to be made Commons. Our Age is much for Universalities, Universal preaching, and Universal hearing; and no wonder, when even Jesus Christ is made an Universal Redeemer, that petty Universalities should be in fashion too; no wonder that in this Age, that hath been so full of State Levellers, there should be a Faction of Church Levellers also: But hearken to the Lord by his Prophet, Jer. 23. 32. Behold I am against them that prophesie false dreames (saith the Lord) who are they? ver. 31. Those that used their tongues, and said, He saith, ver. 21. Those that were not sent, yet ran, against these the Lord witnesseth; those that do tell them, and cause my people to erre by their lies, and by their lightnesse, yet I sent them not, neither commanded them, therefore they shall not profit this people at all, saith the Lord. For the Prophets themselves, God is against them (he saith) for their preaching it should not at all profit the people; and why? (therefore (saith the Text) because they prophesied, yet he sent them not, nor commanded them. Heare and tremble you that feare the Lord, and yet are so ready to sacrifice your ears to those that have no authority from God to your soules; you go out to heare under the curse of God, having this assurance, that their preaching shall not profit at all; tell me, then no

To the Reader.

more what *sweet truths* you heare, how much is got by hearing such an exercise, how much you learn, &c. Here's the Word of the Lord against this deceit of their hearts, and your fancy of *profiting* is but a *diabolicall delusion*.

I am sensible enough that by this Treatise I have endeavoured to strengthen an Ordinance of Christ which most *think falling*; but besides that, I am of another believe (maugre all the rage and malice of hell) it cannot enter into my thoughts that the *stars that are fallen* from Heaven should have so maligne a reflex, powerfull influence as to pull down those *stars which the Lord Christ hath declared himselfe to hold in his right hand*: I say, besides this I am satisfied in what I have done, with the speech that Luther was sometimes wont to encourage timorous Melanchton with, *Si nos Ruemus, ruet Christus una scilicet ille regnator mundi, & esto ruat, mallem ego cum Christo ruere quàm cum Cesare stare*. There have I set my rest; If the Ministry falls, Christ must fall too, and his Word and Kingdom must fall: Even Christ the great Ruler of the world, and I had rather perish with Christ than (to stand with Hereticks and blasphemers) out-live the Kingdom of Christ in England. Possibly it may be resolved so here, that if some may have their wils it shall fall: But as Luther said, *Longè aliter in cælo, &c.* the resolutions of men, and of the eternall God will be found differing in the end concerning this matter.

Reader, I shall desire thee not to read this book with

To the Reader.

with *Expectation* of any thing new. In my studying the cases I find that all the weapons of our Adversaries are the rusty tooles that the *Anabaptists* had in *Luthers* times, and I have returned thee *Calvin*, and *Peter Martyrs*, and *Zanchy*, and *Chemnitius* his answers, shields which they were never able to pierce. Those rusty Arguments were filed over againe in the Low-countries by *Erastus*, and *Socinus*, and another (of a better spirit than either of them, however the Lord suffered him in some things to miscarry) viz. Mr *Robinson*, and they were againe repelled by learned and holy Mr *Rutherford*, *Gillespy*, &c. The Devill in our Age hath shewed himselfe more blockhead than ever, for I know not whether any one new Argument hath been produced. It is good for christians to see how the same spirit worketh still, and begins to be out of breath, but (possibly that Ages best weapons to defend their cause was their tongues) I have not troubled the Reader with many quotations of Authors; for,

1. For the Ancient Fathers, none that lookes into them and finds their Epistles *Ad episcopos*, *Presbyteros*, *Diaconos*, *clerum* & *plebem*, but will find their Judgements full enough for a Ministry distinct from gifted Brethren.

2. For *Popish writers*, all that know any thing of them know that they make Ordination a Sacrament, and *Calvin* in some sense professeth he could also call it so, (so reverent an opinion had he of it.)

To the Reader.

3. For *Lutherans*: I found many of them quoted by *Dr. seaman*, which hath spared me the trouble. Some few *Calvinists* I have made use of; but indeed I have been sparing, because I know our Brethren would *appeale to Cesar*, if I had brought them before *Festus*, they would have appealed to the *Rule*; thither therefore have I desired they should goe, even to the *Law* and to the *Testimony*, and may the Lord enjoin their consciences never to depart from that court till they be convinced of this, and every Truth.

I have not endeavoured to deceive by the Sophistry of *Logick*, nor the deceitfulness of *Rhetorick*; Naked truth is most Lovely and desirable to those who have a designe to *establish*, not to *confound*, to *do good* and not to *seduce* their hearers: This I must professe to be my design.

Possibly what is done may be answered with a scorne or jeere, for that is a trick the Devill hath taught his Disciples in this Age; *Sam. Richardson* shall answer the *London-Ministers*, and *Kate Childly* shall lay on tongue upon Mr *Edwards*. (I could shew you that this is but an old piece of slight too, no new trick of the Devill, for indeed he is but playing over his old fooles games again.)

Reader, if thou wilt answer soberly, through the leave of god, I shall give thee as serious a reply as I can, if otherwise, I shal judge thee *conscience-condemned*, and only spread thy railing paper before the Lord, and say, The Lord rebuke thee.

To the Reader.

I have no more to adde, but to beg of thee to weigh what thou readest without prejudice, to try it by the Scripture, and so to practice as thou darest to justify thy practice before the Lord Jesus at his day of appearing. I rest,

**The meanest of the Messengers of the
Lord Jesus Christ in the service
of the Gospel,**

Jo. COLLINS.

To the Reader.

Courteous Reader, These Books following are printed for *Richard Tomlins* and are to be sold at his house at the Sun and Bible neer *Pye-Corner*, viz.

1. **A** Cordiall for a fainting Soul, Part the first, in quarto, in which Book severall Cases of Conscience are resolved, being the sum of fourteen Sermons delivered by *John Collings*, Minister of Gods Word in *Norwich*.
2. A Cordiall for a fainting Soule, Part the second, concerning the power of Faith, being the sum of 22 Sermons by the same Author.
3. Five choice Sermons, entituled five Lessons for a Christian to learn, in Octavo, by the same Author.
4. Faith and Experience, in Octavo, being a short Narration of the holy Life and Death of *Mary Sympsen* of *Norwich*, with a Sermon added to it by *Mr Collings*.
5. Stand still, or a Bridle for the Times, in quarto, A Discourse tending to still the murmuring, and settle the wavering, and stay the wandering, by *John Brimsley* Minister of Gods Word at Great *Yarmouth*, a very usefull Book in these Times.
6. The excellency of Jesus Christ, or, the Faithfull Soules Discovery concerning the great mystery of our Redemption, by *J. H.* in Octavo.
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A Vindication of the Great Ordinance of God, viz. A Gospel Ministry, &c.

QUEST. I.

Whether the Ministry be a standing Ordinance of Jesus Christ under the Gospel?



T will be requisite that I should first open the termes of the Question and shew you,

1. What I meane by Ministry.
2. What by Ordinance.
3. What by the terme standing.

1. *What is meant by Ministry?*

I find the terme *Ministerium*, [Ministry] used ambiguously by Authors: Some used it to expresse the duty of Ministers, as *Zanchy* and others, others to expresse the order or function; ^a so *Aretius*, est *Ministerium ordinaria vocatio*, &c. The matter is not much, only note, that my meaning in the question is, *Whether the order or office of Ministers be an* [Ordinance of Jesus Christ] *that is, be a* *divine institution*, [a standing Ordinance] *that is, to*

B

continue

^a *Vid. Buch. loc. com. 482.*
So *U. sinus in loc. Ministerii.*

continue in the Church ; you have the question shortly thus.

Whether according to the word of God and Gospel of Christ it is necessary under the Gospel that there should be certain persons, to whom it should peculiarly belong to Minister in the Church, and to dispense out Gospel Ordinances.

And to the question thus stated, I answer Positively.

That it is the will of God, that to the end of the world, there should be certain persons appointed, to whom of right it should peculiarly belong to Minister in the Church, and to dispense out Gospel ordinances to the people.

I have here not many adversaries, nor very considerable, but some I have^b *Anabaptists*, and *Swenckfeldians*, and *Socinians*, and some *Ecclesiasts*, and *Seekers* in our age. These all cry out with one mouth, that the world is abused with a company of men that call themselves *Ministers*, and with a notion of a *Ministerial* calling, &c. that there is no such matter ; but we shall all be taught of the Lord ; and all the Saints are *Priests* to the most high God, and every one must teach his brother, &c. I find the question spoken to by divers holy learned men, *Arctius*, *Zanchy*, *Gillespy*, &c.

I shall endeavour to give you the summe of what they have said, and possibly add something more, and enlarge upon something they have hinted to prove the Propositions.

I. *From the very Law of Nature*, what is Universally written in the hearts of all, is generally concluded truth, it is an argument is usually brought to prove, that there is a God, because *Nature* hath imprinted a *Notion* of a *divine Nature* in all ; so that (saith Mr. *Parchon*) though there have been Nations found out that have wanted *Kings*, *Laws*, *Order*, &c. Yet there was never any found out, but worshipped some God or other. Nor can there (I believe) be produced an instance of any Nation (what God soever they worshipped, or in what order soever)

but

Vid. Calv. Insti.
l. 4. c. 3. n. 2. &
n. 10.
Vid. Arct. Probl.
ibid. loc. 63.
p. 346.

^b *Vid. Chemn. B.*
loc. com. part.
30. 129. 130.
131.
Vid. Buchan. um.
loc. com. de Mi-
nisterio q. 41. p.
502. *Parvus* in
Rom. 10. v. 14.
381. c.
Vid. I. Martyr.
loc. com. de Mi-
nisterio. 528.
Vid. Buchan. loc.
com. de Minist.
q. 44. *Chemnit.*
loc. com. part. 30.
130.

Vid. Zanchium.
in quar. precep-
tum. p. 768. 777
Neg. probamus
dogma Anabap-
tist. unicuiq.
licere fungi Mi-
nisterio &c.

but they had likewise set officers for that worship; the Scripture tells us of the Priests, of *Baal, Dagon, Midian*, of the *Southsayers*, and *Diviners*, and Priests of *Egypt* and *Babylon*; those that read, *Purchas* his Pilgrimage, and *Alexander ab Alexandro geniales dies*, and *Godwins Antiquities*, will find instances enough of this.

Gen. 47. 22, 26.

It is a principle, that the Lord hath writ, and is in the Nature of all (who have not disputed out their naturall light) is, that there is a God, and that this God is to be worshipped; so that there are some to be set apart, whose office it should be to Minister in the things of God, so that I may argue for a Ministry with the Apostle. *Doth not nature is selfe teach, &c.*

Nor is this a Principle of corrupt Nature; for we shall find it a piece of order, which God hath alwayes observed from the beginning of the world (saith *Zanchy*) *non cujus licuit esse Sacerdoti*, every one might not be a Priest, but the Priest-hood belongeth to the firstborne; and we read of *Melchisedech*, who was call'd a Priest of the most high God, Gen. 14. 18. Under the Law, the Priesthood rested in the tribe of *Levi*, and the Priests and Levites were Gods ministry then, Heb. 7. 12. The Priesthood was changed, the office of Ministers was not taken away, but changed. Indeed the office of the High-Priest was all together a Type of Christ and abrogated; but the Priesthood was a Type of a perpetuall Ministry under the Gospel; and though the offering Sacrifices be ceased, and the name Priests ceased; yet even after the coming of Christ, it pleased him also to set apart some for this work. Before Christ came *Iohn Baptist* was the only Gospel Preacher we read of; him the Apostle calls the *Lords Messenger*; Christ sent out the *Seventy*, not all his disciples; but the *Seventy*, Luk. 10. 1. and the 12. *Math.* 10. 1, 2, 3. when he was to ascend up to heaven, he gives the twelve Commission, *Mat.* 28. 19, 20. Go Preach and Baptise; when one of them failed, they did not all take his

2.

Zanchy in quæ-
præceptum, l. 4.
p. 771.

Gen. 14. 18.

Luke 10. 1.
Mat. 10. 1, 2, 3.
Mat. 28. 19, 20.

Acts 1. 25, 26.

Acts 6. 6.

Acts 14. 23.

1 Tim. 5. 22.

1 Titus 9.

office, but they chose one, *Acts 1. 25. 26. to take part in his Ministry and Apostleship*; they appointed seven others, some of which were Preachers *Acts, 6. 6. Acts, 14. 23. Paul and Barnabas ordained Elders in the Churches.* Paul writes both to *Timothy*, and *Titus*. *1. Tim 5. 22. 1 Tit. 9.* to do it: accordingly we read the Primitive Churches from the Apostles time downward, continually set some apart for this work; nor was this sacred office (as distinct from the people) ever denied till some furious *Anabaptists, Easbams, Socinians, & separatists* troubled the world with their idle fancies; now whether that order which the Lord alwayes caused to be observed in his worship, which Christ established and observed, which the Apostles observed and all their successors, be the order of Christ, or that which indeed is no order; but the Branfick notion of idle heads, tending to the confusion of all Gospell Churches, and Church order, to the bringing of the worship of God into contempt, to the dishonouring the precious names of God by Errors and blasphemies. Let every sober Christian judge. But lest some should think these Arguments not concluding fully enough, I shall adde some others.

3.

Vide Gillespy
Miscell. q. 6. 1.
p. 2.

That Ordinance, for which, and to which there are many lasting pretious promises made, that must be, and continue till those promises be fulfilled. This cannot be denied, for there shall not one tittle of the word passe away, all shall be fulfilled, the promises must be *Yea and Amen*, none shall say that the promises are of none effect.

But I shall prove. 1. That there are promises of such an order of persons as Ministers made to Gospell Churches.

2. That there are promises made to them, who shall be in that office and work.

1. I shall prove, that the Lord under the old Testament, promised to his Churches under the New Testament, a certaine order of persons distinct from the multitude

of

of believers, who shou'd Preach the Gospell to them, &c. Ier. 3. 15. And I will give you Pastors according to my own heart, who shall feed you with knowledge and understanding; now that this promise is to be fulfilled under the Gospell, besides the current of expositors, you may plainly see by ver. 17. At that time, all Nations shall be gathered unto it to the name of the Lord to Hierusalem; and v. 16. It relates to a time, when the Jewish worship should be abolished, and they should say no more the Ark of the Covenant of the Lord, nor should it come into their minds, nor should they remember it, you have another promise, ^a Ier. 23. 4. And I will set up shepherds over them, which shall feed them, &c. All the sheep should not be shepherds; but the Lord will set up shepherds over them, some that should be in office to feed them; now that this promise refers to the time of the Gospell you may plainly see by v. 5. 6. 7. I might instance in divers others, as I say 30. 20. Polanus saith that, Ministerium Evangelii est gloria illa promissa, * I say 60. 1. the Gospell is that promised glory. Is. 60. 1. and that that place Is. 66. 19. 20. is to be understood of the Apostles who were the first Gospell Ministers: Thus I have shewed that the Ministry (considered as an office) is a promised Blessing, which God hath engaged his word for, to the Gospell Churches, and it is plaine from *Isaiah, ch. 66 v. 20, 21.* that it shall last till the Jewes be called, for out of them, the Lord promiseth to chuse him, Church officers, Priests and Levites, v. 21. So that except we will make these promises of none effect, the office of the Ministry must continue.

Secondly. we find a *Lasting promise made to them*, Math. 28. 20. *I will be with you to the end of the world*; it is a command and promise primarily made to the Apostles, and next to them to all that should succeed them in the work of the Ministry, as the most judicious expositors expound it; and though some play upon the word

B 3.

Vide Orolampatium ad loc.
Vide Piscator.
ad loc.
English Anno.

^a Jer. 23. 4.
v. 5, 6, 7.
* Eley 60. 1.
Pol. Synag. l. 2.
p. 554, 555.
Is. 66. 19, 20.
Is. 66. 20, 21.

Nomine Sacerdotum & Levitarum significat se ex corpore ecclesie que ex gentibus colligitur datarum Ministros & doctores &c.
Vide Brentium ad loc.

2.
Vid. Calvin.
Instit. 4. Sect. 6.
en Sanctum.
inviolatam & perpetuam legem &c.
Nec vobiscum tantum, sed & vobis mortuis cum vestris successioneibus:
Pareus ad loc.
Vid. Mr. Greenhill, second part exposit. on Exe. ep. ded. p. 4.

Vid. Mr. Green-
bill, *ibid.*

Arg. 4.
Vid. Zanch. in
quantum præ-
cept. p. 771.
Vid. P. Martyr.
loc. com. p. 528.
2. F.

Eph. 4. 11.

Arg. 5.

Vid. Luther. ad
loc.

and would have it only signifie a present age; yet there is no ground for it, if they consider how it is used generally in Scripture, &c. Mr. Greenbill in his Epistle to his second part of his expositions on Ezekiel hath noted, that God hath annexed to the Ministry. *Conversion, Regeneration, Addition of sinners to the Church; and to himselfe, faith, the perfecting of the Saints, &c.* Now surely, these are things God will be doing to the end of the world. But I proceed to another argument.

What God hath set up in his Church, for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and the knowledge of the Son of God, unto the measure of the stature of the fulnesse of Christ. That must continue till the Saints be perfected; and till we be all come in the unity of the faith, and the knowledge of the Son of God unto the measure of the stature of the fulnesse of Christ.

But there is a certaine order of persons in office, whom God hath set in his Church for that end.

The Proposition is plaine, because the meanes cannot be separated from the end, for which God hath appointed them.

And it is as plaine, Eph. 4. 11. that God hath set some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers for these ends, v. 12. therefore they must continue till these ends be accomplished; now compare that place with, 1 Cor. 12. 29. and you shall find that but some are appointed for this work, are all Apostles? are all Prophets? are all Teachers?

For what should not have been, God in his word would not have made a provision. But God in his word hath provided by severall Gospell precepts for the maintenance of Gospell Preachers, Gal. 6. 6. Let him that is taught in the word, communicate to him that teacheth in all good things, 1 Tim. 5. 17. Those that labour in the word and Doctrine, are especially worthy of double honour, v. 18. you shall see what a part of that honour is, 1 Cor.

9. 14. The Lord hath ordain'd, that those who Preach the Gospel, should live on the Gospel. Surely if there had been none whose office it should have been to have Preacht the Gospel, the Lord in his word would not have provided a maintenance for them.

If there were to be no such office under the Gospel, the apostle would not have said, 1 Tim. 3. 1. That if a man desires the office of a Bishop, he desires a good work; now what the office of a Bishop was, you shall see, 1. Titus, 9. it was to exhort, and convince gainsayers. Let none understand by the office of a Bishop there, the office of a Lordly Prelate; but the office of a Preaching Presbyter, for the Bishop (saith the Father) was no more in the primitive Church; then, *Primus inter Presbyteros*, the first amongst the Preaching Elders; and so Authors that are Orthodox agree.

The necessity of this divine Ordinance appears further, by the use that God himself made of it. God himselfe sends Cornelius to Peter to be instructed in the way of the Lord, Acts, 10. 3. And Paul to Ananias, Acts 9. 6. Yet that was a time, when the holy Ghost was given in a greater measure then ever it was since; and Paul had an extraordinary call from heaven, this is Mr. Calvins Argument.

Christ himselfe took not the office upon him of himselfe (saith Zanchy,) so the Apostle argues, Heb. 5. 4, 5. he had an extraordinary call from God: which plainly argues, that those that take that office upon them, must have one call or other extraordinary, or ordinary.

If this office had not been to have continued in the Church, the Apostle would not have described the qualifications of such as were to undertake it, as he doth both, 1. Titus 5, 6, 7, 8, 9. and 1 Tim. 3. 1, 2, 3, this is Zanchyes Argument, and P. Martyrs.

If it had not been to have been a standing office, but to have ceased with the Apostles, the Apostle would not have required

Vid. Pareum ad loc.

Arg. 6.

Aret. Problem. theol. loc. 62. p. 342. dretius, Buchan. P. Martyr. Calvinus, &c.

Arg. 7. Calvin. Instit. l. 4. c. 3. sect. 3.

Arg. 8. Vid. Zanch. in quantum precept. p. 771.

Arg. 9. Vid. Zanch. ib. Vid. Pet. Mart. loc. com. 529. 26.

Arg. 10. Zanchius, ibid.

required *Timothy* to have laid hands suddenly on none, 1 *Tim.* 5. 22. (of which place more hereafter) this is *Zanchy's* argument.

Arg. 11.

Zanchy.

Ibid.

Cum omnia
juxta manda-
tum Apostoli
ordine fieri
debeant isti
omnia miscere
vellent atque
confundere,
quod est unicū
diaboli studiū
cui nihil a que
displicet, potis-
simum in rebus
divinis quam
recta ordinata-
que institutio
P. Martyr. loc.
com. p. 528. H.
*Hic ministerii
Ecclesiastici
necessitas fun-
datur quoniam
Deus non vult
nunc calitus
ecclesie loqui,
sed per prece-
nes verbi.
Pareus in Rom.
10. 14. 15.
Calvin instit.
1. 4. c. 3.

Mr. *Gillespy*
Miscell. Questi-
ons, c. 1. p. 3.

Againe (saith *Zanchy*) the Apostle sayes, 1 *Cor.* 14. 33. God is not the author of confusion; now if every one might Preach, what confusion would there be in the Church of Christ? *Qualis obsecro facies esset Ecclesia si ibi sine ordine viveretur, ad ministerium curreretur, & quod lureret liceret.* What manner of face would the Church of Christ have, if in it every one might runne upon the work of the Ministry, and do what he listeth?

Arg. 12. If bearing be necessary, and a standing Ordinance and duty, then a Ministry is; this is plaine from 10. *Rom.* 15. How shall they beare without a Preacher? and how shall they be Preach except they be sent? *In short, who-soever heares, must beare, either from God, or Angels, or Men; now, that the Lord speaketh in these latter times, not by himselfe immediatly, nor by Angels; but by his Son, in his Gospel, and by his servants, extraordinary or ordinary, is plaine from *Eph.* 4. 11. 12. And Mr. *Calvin*, and others give severall reasons for it. But that hearing is a standing necessary duty, is plain from *Is.* 55. 3. Heare and your soules shall live, *Ro.* 10. 17. Faith comes by bearing; and bearing by the word of God, v. 18. and saith the Apostle, how shall they beare without a Preacher? and how shall they Preach, except they be sent. So that if hearing be necessary; sent Preachers are necessary.

Arg. 13. Mr. *Gillespy* argues further, That the Gospel is to be Preached to all Nations, *Mat.* 24. 14. *Luk.* 24. 47. and all the world over, and to every creature; and it is the ordinary means to save them that believe, *Ro.* 10. 14. Now, the Gospel will not be thus Preach; nor all the Elect brought in till Christ comes; therefore the Preaching of the Gospel must continue, and the preachers of it.

The same reverend Author, further argues from *Luke* 12. 42. and from 1 *Tim.* 6. 14. and from *Rev.* 2. 24, 25. and further

further, that it is the priviledge of the new *Hierusalem*, only to be without a Temple, &c. *Rev.* 21, 22.

Zanchy. t. 4. in *quartum præceptum* inforceth Arguments, to prove the necessity of this calling in the Church.

1. *From the end of it*, which is perpetuall.
2. *From the Materiall cause of the Ministry.*
3. *From the efficacy of their Prayers.*
4. *From Christs Preaching, to Adam and Eve in Paradise.*

Aretius also, hath another Argument, drawn a nostrâ *Imbecillitate* from our weaknesse: we can, saith he, never be sure of our faith and salvation, if we be not sure, *de doctrinâ docentium*, concerning the doctrine of those that teach us; of which, saith he, we cannot be sure, if we be not sure they have a lawfull call; this seemes like the Apostles arguing *Ro.* 10. 14. but I shall not insist upon it.

hominibus sine discrimine permittendi functionem Ecclesiasticam Suscipere, & Ecclesiam docere. *Ibid.*

I shall add no more Arguments, to prove the truth of it, except I had more considerable adversaries then I have; and those that there are, had more considerable Arguments then they have yet been able to produce: what they have let us heare a little.

First, they tell us, that *Jer.* 31. 34. It is said, that they should not any more teach their neighbours; but all should be taught of God.

This Argument I find long since answered by *Buchan.* and lately, by *Mr. Gillespy.*

1. The Prophet onely meanes in that place, that under the Gospel, the Saints should not onely be taught by the Ministry of the word; but should also have the inward

grins, frustra enim essent doctores, &c. *Vid. Oecumenius ad loc.* *Vid. English Annals ad loc.* *Jo.* 3. 7.

Idcirco prædixi me vobis non ut ignorantibus Scribere, &c. *Idem in.*

Vid. Zanch. b. t. 4. in quartum præceptum.

Vid. Aret. Probl. libel. 100. 63. Zanch. in quart. præcept. 72. Est igitur dogma scditionum & diabolicum, dogma anabaptisticum de

Ob. 1.

Solo. Bucani. loc. com. 9. 29. de Ministris. Non autem vulg. quod scilicet omnis doctus. English Annals ad loc. Jo. 3. 7.

teaching of the spirit, as 1 *Io.* 2. 27. so *Gen.* 32. 28. God says, *Thy name shall no more be call'd Jacob, but is shall be call'd Israel*; yet his name was call'd *Jacob*, many a time after that: but he had a further name of Honour too; so when the Lord promised, that the time should come when they should not *teach their neighbours*; his meaning only was, that the time should come, when his children should not only be taught *by men*, but *by his Spirit* also; so 1 *Io.* 2. 27. 'tis to be understood; where the Apostle tells them, they have no need any one should teach them.

Vide Gillespy
Miscel. Quest.

p. 4.
Primo loquitur
comparat, &c.
Partus in Hæc-
am 6. 6.

Ob. 2.

Sol.

Art. Problem.
theol. loc. 63.
346.

Ob. 3.

Sol.

Vid. Art. ibid.
Vid. Partum in
Ro. 10. 14. &c. in
dubio, ad hoc.

2. (Saith Mr. Gillespy) *It is to be understood comparatively, as God said, Hof. 6. 6. he would have mercy and not sacrifice.*

3. Or thirdly, saith he, the meaning is, *That they should not be taught by men as Ignorant, as the Law is said not to be made for a righteous man, 2 Tim. 1. 9.*

Secondly they say, *God can teach in other wayes, though we have not Priests, &c.*

This Argument was long since answered by *Aretius*. It is true God can doe so; but it is not the Question, what God can doe by an extraordinary power, but what he will doe? God could have taught the Jewes without *Priests and Levites*, and have planted the Gospel without Apostles, yet he made use of them.

Thirdly they object, *That we have many instances of such as were enlightened, and converted without an ordinary Ministry.*

Gods extraordinary workings argue not, but this is his ordinary way, that *saith should come by hearing of Preachers*; according to *Rom. 10. 14.* we doe not deny but amongst the heathens who have not Preachers and Ordinances, there may be some that have Gods marke for his sheep: but this is not Gods ordinary way.

2. This Argument will conclude as well against all Ordinances.

Fourthly

Fourthly they tell us, 1 Pet. 2. 9. All the Saints are call'd a *Royall Priesthood*, &c. And so Rev. 16. He hath made us *Kings and Priests to God*.

1. Truth : and as much was said to the Jewes, *Exod.* 19. 6. Yet all the Jewes were not Priests to offer up ordinary Sacrifices in the Temple; or to teach in the Synagogues.

2. They have other Sacrifices, to offer besides Preaching, 1 Pet. 2. 5. *Spiritual Sacrifices*, acceptable to God by Christ; see what these Sacrifices are Ro. 12. 1. Psal. 51. 17. Psal. 141. 2. Heb. 5. 7. Rev. 5. 8. Psal. 50. 14. 23. Heb. 13. 15. Phil. 4. 18. Heb. 13. 16.

3. By the same Text they are *Kings too*, a *Royall Priesthood*; what? the *Miter*, and the *Scepter*, both belong to them? beware of Popes! takes heed of Levelling both Church and State. These answers I find both in *Peter Martyr*, and *Mr. Gillespy*, and they are sufficient.

If there be a necessity of a *Ministeriall calling*; then there was alwayes one in the Church; and what is this but a *Papish succession*, &c.

Our believing a perpetuall Ministry, doth not oblige us to believe, either a lineall, or visible succession, that was alwayes pure, no more then our believing a perpetuall Church, doth oblige us to believe a perpetuall visible pure Church.

2. Mr. *Rutherford*, goes very neere to prove a visible succession of Protestant Ministers: I mean such as held the Protestant Doctrine, from the Apostles dayes. *Vid. Rutherford*, Divine Right p. 230. 231, 232, 233. 234, &c.

But Christ forbid his Disciples superiority; they must not be call'd *Rabbi*, they are equall.

Ob. 4.

Sol. 1.
Vid. Pet. Martyr loc. cit. 519. a. b.
Vide Chemnit. ot. cam. p. 30.
130. b.
Mr. Gillespy Miscell. Quest. p. 6.
Vide Lorinum. ad loc. p. 217.
13.

Ob. 5.

Sol.
Vide Gillespy ibid. p. 5.
Vid. Zanch. 775
776. p. 4. l. in
quartum pre-
ceptum.

Ob. 6.

— *A vitis mole dictis om-*

nibus sibi jubet cavere, nominatim vero à stulta affectatione fastuosi tituli Rabbi Sub quâ generatim ambitionem omnem intelligit. Pareus ad Mat. 23.

*Vid. P. Martyr.
com. place 529.
16. D.*

Non igitur
Christus im-
probat titulos
per se, sed am-
bitiosè affecta-
tos, præsertim
ab his qui in-
digni sunt:
ad loc.

Ans. 1. This Argument holds as well against Chri-
stian Magistracy as Gospel Ministry.

2. *Peter Martyr* answers it truly, that Christ there
forbade ambition and affectation of domination amongst
his Disciples; but not the orderly Superiority of Pa-
stors over the flock; for we read elsewhere of some, that
the Lord hath set over his people, who must be had in
honour for their workes sake.

aliud est Ministerii dignitas, aliud Ministrorum ambitio. Vide Pareum

QUEST. II.



QUEST. II.

Whether private ordinary persons (though gifted, and call'd (i. e. desired) may ordinarily preach, and interpret, and apply Scriptures in the publique assemblies of Churches (according to any Scripture warrant) without a solemn setting apart to the office.

Before I come to make a positive determination of this Question, it will be necessary, that I should deliver the question from the *jealousies*, that some sober Christians may have of it, and from the *advantages* that others would seek and catch at by *misinterpretation* of it. I shall first therefore shew you what the question is, not what I contend not for, and cleare the question from mistakes, both in reference to the Subject and disputed A^{ss}.

1. The Question is nor, *whether such as have not bene brought up in the University, and are well versed in School-learning may preach, &c.* No, this is not that which we dispute, though we think that Paul was not the more unfit for preaching, for sitting at *Gemaliel's* feet; yet we say an University breeding is not absolutely necessary, though withall we must tell those that so decry university breeding, and humane learning, that *Arx non habet*

Vid. Burman. loc. com. 4. 23. de Ministerio. p. 49 I.

* *Στεβαστ*,
a metaphor
either taken
from wrestlers,
that pluck
those they
wrestle with,
first one way,
then another,
or from Chy-
micks, that
torture natural
bodies to ex-
tract that out
of them which
God never put
in them, or
from tortures
which put an
innocent body
upon the rack,
and make him
speake that
which he never
thought.
Vid. Leith.
Critic.
Veluti tor-
mentis ad hi-
bis habeat
de Scripturis
questiones ut
non quod veri-
tas exigit sed
quod volunt
exprimint.
Lorinus in
2 Pet. 3. 16.

inimicum præter ignorantem. Learning yet never had any enemies, but such as were ignorant themselves. And the Apostle tells us, that in *Pauls* Epistles, there are some things hard to be understood, which they that are *unlearned and unstable* * *wrest at they doe other Scriptures to their own destructions*, 2 Pet. 3. 16. There are two sorts of persons that wrest Scriptures. 1. The *unlearned*, they wrest them through *ignorance*. 2. The *unstable*, men of crotchicall heads; that fancy new notions, these usually wrest Scriptures, out of the wantonnesse of their fancies not being Content with the plaine meaning, but endeavouring to make the Scripture serve the notion of their wild fancies; we have instances enough of both. Those that are unlearned, how strange notions they produce sometimes, what nonsense? what unmethodicall discourses? what strange interpretations of Scripture we have from them? what strange notions they produce for truths? I could instance thus in one lately who in a great congregation undertooke to handle his Text, *Neither Logically, nor Theologically, but Paraphrastically*; and the same person undertaking to prove, that *Iohn the beloved Disciple wrote the Revelation*, proved it thus: *Moses was the beloved of God in the old Testament, so he had the honour to write the first Book there*; and *Iohn being the beloved Disciple in the new Testament, wrote the last booke there*; had this notion been hammer'd into a Syllogisme, it would have concluded strangely; and the Argument would have run mad. But though we say that Learning is a good *means*, and *qualification* for a Preacher, yet we hold it not absolutely necessary; we say, if one be proved, and examin'd, and found to have some competent measure of knowledge; and a sound judgement in the wayes of God, though he be not adorned with Schoole learning as others, yet he may be set apart for the work of the Ministry; and this hath been the practice of our Churches. I remember when my selfe was ordained

ordained, there were some ordained under the Notion of *Students in Divinity*, which was expounded by the *Presbytery*, such as had not been bred up in the *University*, but by their own industry had got some competent knowledge in the mysteries of God, &c. But this is not the Question; only, I have hinted thus much to let our Brethren know, that we do not idolize learning, though we honour it, and doe not despise it; but look upon it as the ordinary way to inable a man outwardly to interpret Scripture and understand the tongues, and to enable him to Preach methodically and persuasively, &c.

Secondly, the Question is not what persons extraordinarily called and qualified by the extraordinary gifts of the holy Ghost might doe in this time; the Holy Ghost supplied by an extraordinary dispensation to such, what must now be procured by ordinary meanes and industry; and therefore I conceive it an irregular arguing, because the Disciples or the Apostles upon whom the Holy Ghost fell in the dayes of *Pentecost*, or to whom the Holy Ghost was given in that extraordinary manner, (to fit them for their extraordinary work in the first plantation of the Gospel) might Preach, interpret, and apply Scripture, therefore now private Disciples not so gifted, inspired, qualified, &c. may lawfully Preach, interpret and apply Scripture: this is no better argument, then if one should argue, that because *Peter* said to the lame man, *Acts* 3.5. *In the name of Jesus Christ of Nazareth, rise up and walke*; therefore a private Saint may doe so now. The folly of such logick would easily appear, if it were brought to a practickall Syllogisme, it is no argument, what hath been done may be done: a Schoole-Boy can find out the fallacy of such a proposition. This therefore is not the Question. Nor

Thirdly, is the Question, Whether none may Preach that are not solemnly set up as, by the laying on of the hands of the Presbytery.

2.
*Vid. Zench. in
quartum pre-
ceptum 77.8.
Distinguen-
dum est inter
vocationem
mediam, &
immediatam,
inter ecclesiam
plantatam, &
confirmatam &
non plantatam
& confirmand.
& confirmand.
P. Martyr.*

Presbytery. I intend not here to dispute concerning any particular ceremony, used in *ordination* (of that hereafter.) Though if our Brethren would be coole, we durst undertake (and I shall modestly anon) argue even the necessity of that to a Scripturall *Ordination*; and cannot look upon it as an uselesse Ceremonie, but must wonder a little, that our brethren that professe so much strictnesse in observing Scripture Rules and presidents in acts of instituted worship or tending to it, can make so light a matter of so many plaine Scripture presidents in this thing; we think there is as much, yea much more Scripture for this (derided) Ceremony, then either for *sitting at the Table*, in partaking the Lords Supper, or *partaking of it in the Evening*; though we dare not condemne our Brethren that practice both these, but doe our selves generally joyn with them in the former. I shall speak something Collaterally here to that Ceremony, of Imposition of hands, and more directly hereafter; but I shall not lay the stresse of this question upon it; for I know there have been some learned and eminent men, have lookt upon it as a thing indifferent; though I could have wish'd they would have left us their reasons to be scan'd as well as their judgements to be credited.

Nor is this question concerning the persons by whom *he that is to be sent out as a Preacher of the Gospall, must be ordained and set apart for that work*; whether a single Prelate be enough, or whether it must be done by the *Presbytery*, or the *people*; though I am confident of the middle opinion, and conceive that the *laying on of the hands of the Presbytery* hath more warrant in Scripture, then the single Prelates imposition of hands hath, abundantly more then the *Peoples imposition of hands* hath, which hath not the least shadow in Scripture: for though some of our brethren (put to hard shifts it seemes) produce that place, *Numb. 8. 10.* Where the people were to lay their hands on the *Levites*; yee (besides that we hope our Brethren

thren can distinguish betwixt Levites and Priests, and Gospel-ministers, and betwixt that imposition of hands, & a Gospel-ordination; we hope our Brethren will rather desert that weak prooffe, then allow us such kind of prooffes as we could bring from the constitution, and order of the Jewish Church; for the prooffe of a Nationall Church; and many other things in reference to Church order, which our brethren will not allow us. But this is not the question here, though I shall speake something to this hereafter, and here Collaterally; but the question is here, whether such gifts as Christians are now ordinarily gifted with, without any solemn setting apart of the person so gifted, be enough to capacitate one for the Preaching of the Gospel ordinarily, &c. For the particular right of Imposition of hands, I suppose that there hath been more already spoken for that, then our brethren have yet beene able, or (to speak modestly) at leisure to answer. Nor is the question,

Whether such as intend the Ministry, and are so be set apart for it, may not preach, &c. That their abilities may be tried, approved and judged. Such are not to be included under the Notion of private persons; and besides there is a plaine implicit Scripture-allowance for such to preach a while for the triall of their gifts in that precept, 1 Tim. 5. 22. Where Timothy is charged to lay hands suddenly on none; he was to prove them first, and to make triall of their gifts, and for as much as not only Timothy, and the Presbyteries approbation of a Pastor of a Church seemes necessary, but also the Churches approbation, to which he is to be a Minister, it seemes necessary he should exercise his gifts for triall sake. Yet not without the approbation of the Presbytery (saith learned *Gillespy,) nor ordinarily *tanquam ex officio* (with whom his learned Countryman agrees) and

Disce agnoscere ut hinc : there

Quom forma
veteris populi
nihil ad nos
pertineat. con-
sulendi sunt li-
bri novi testa-
menti, viden-
dumque quid
hac de re ibi
doceatur, de-
inde forma
quoque veteris
Ecclesie nobis
inspicienda in-
deque discen-
dum à quibus
eligendi sunt
Ministri. Zanch.
in quartum pre-
cept. 780.

4.
So did the Ca-
rebbis, of old
(saith Walew.)

* Gillespy Trea-
tise of Miscell.
Quest. c. 3. p. 43
Rutherford's
peaceable plea
p. 248.

there is a plaine Scripture allowance for it in the before mentioned precepts. This therefore is not the question, but the question is concerning such as neither are set apart, nor do intend to be ordained and set apart for the work of the Ministry, whether they may ordinarily preach, interpret, and apply Texts and Scriptures, &c.

Nor yet is the question.

5.
Notandum est,
Græc. duplicem
vocationem
esse necessari-
am, &c.
Zanchius in
quantum præ-
cept. 778.

Whether the solemn ordaining, and setting one apart to the ordinary preaching of the Gospel, be the only thing necessary to make one a preacher of the Gospel : we grant it is but *ultimus actus*, the last and perfective act : he must be sent from God, and qualified by him, both with *Ministeriall graces*, and *gifts*, Titus 1. 9. 7. 1 Tim. 3. 1, 2, 3. Let not therefore any fly out, and tell us that we do *lize ordination*, or that we hold that the Presbyters hands make a Minister of the Gospel, we say no such thing : we hold that he must be inwardly qualified *with graces and gifts* fit for the work, that he must (if he be a pastor in a Church) be chosen and called to the work : and (being thus inwardly *qualified and elected and called* to the work) he must be *examined, tried, and proved*, and then set apart : and we say that the Presbyters may act an ordination *manu errante*, with an erring hand, as well as in Church censures *clave errante*, with a mistaking Key : we plead only for *ordination*, and *solemn setting apart* of the person to the work as *necessarium*, that which is necessary, not as that which is *unice necessarium* the onely thing needfull, this it not the Question. No nor yet is the Question,

6.
Uid. P. Martij.
loc. com. 529.
a. 15.

What may lawfully be done in extraordinary cases, where there are no Ministers regularly ordained, nor a possibility of regular ordination, as in case, a company of private Christians should suffer shipwrack, and be cast upon *India*, and forced to abide there, doubtlesse in such a case as this now : those that are gifted amongst them might preach : and in such a case if the people should by fasting and

and prayer set one apart for a constant Preacher. I know nothing could be said against it, or now in case of persecution, if a Church should be dispersed, and banished into Countries, where the Gospel is not preached, nor no regular Minister obtained to Minister to them in the things of God; and they are not able possibly to gather together and reside any where together, to act in Church order; this is *Casus praterregularis* a praterregular case; and much may be done in such cases, that is not lawful in an ordinary way¹, when the dispensations of God, put not Christians upon such necessities, because *Zipporah* in a case of necessity circumcised her own child. I suppose none will argue it was lawful for the Hebrew women, ordinarily to circumcise their own children. The Learned know what hath been determined upon such cases, in case of *Midwife's* Baptizings, &c. And such was the case, *AB*: 8. 4. When the persecution had dispersed the Church at *Hierusalem*, that some were forced this way, and some another: and all had not a Church officer with them, nor were they at liberty, to act in Church order, though something else, shall also anon be spoke to that place. But the question is here of what, in ordinary cases is unlawfull. Nor yet is it the present question,

What Christians may do in their private families, whether they may not there read the Scriptures, and observe what God discovers to them of the sense and meaning of them; and if they will apply what they read practically to their servants and children; I have nothing to say against any Christians so doing; but conceive they may have some warrant from *Dem.* 6. 6, 7. Every Christian is a *King, Priest, and Prophet in his Family*; and as I hope none will argue that, because every Christian is a ruler in his Family, therefore he hath authority to be an officer in the Church; so I conceive the Argument will be judged a *non sequitur*, very weak, that

D 2

shall

Vid. Pet. Mart. loc. com. p. 529. d. 15.

Quæ a deo fiunt extra ordinem, admirare debemus non imitari.

Ibid.

Yet other learned men as *Rutherford*, &c. Think that in such cases those Baptisms were null.

7

Vid. Chemnit. loc. com. p. 3^a. 130.

Hæc ad generalem vocationem pertinent. Vid. Pet. Mart. loc. com. 529. p. 17.

shall conclude, that because it may be lawfull, for a private Christian to read; and as far as he is able, to open and apply Scriptures in his own family, and to observe what truths God shall discover to him, from the plaine letter of them; therefore it is lawfull for him, to doe it in the publike assemblings of the Church or Congregation; yet withall, we cannot think it fit that every Master of a family should undertake even there to dig into the deeps; and to untie the difficulties of Scripture (except he be one whom God hath indued with gifts fitting for such a worke, who either is skill'd in the Originall tongues, or is able to compare and weigh Scripture with Scripture; and by studying to find out the drift of the *Holy Ghost* in that Scripture; and to understand the method of the Penman, and the argument of it.) It would be much more safe, and advantageous (doubtlesse) for Christians in whose hearts God hath kindled such a zeale, as to spend some time with their Families to read Scripture; and to enlarge upon what they read, to take some paines to consult the *Commentaries* and *expositions* of able Divines (with many of which in our own language, this Age is blest) and to weigh their interpretations with their own thoughts; and compare them with the *Doctrine of faith*, and impartially debating them in their owne thoughts (if they judge their interpretations sound,) rather to be content, to let their family have the benefit of them by telling them to them, or reading them to them, then to devise interpretations of their own, lest they *pervert the Scriptures* to their own destructions, and their families too, 2 *Pet.* 3. 16. But it is not the question here, what a private Christian that is gifted, may doe in his own private family; nor is there a like reason for his doing it there, as in the assemblings of a Church or Congregation; he is by Gods Ordinance a *teacher* there; nor is there the like danger upon his adventure, for hee
is

is there in his proper place, and acting in his right sphere, and may expect more of the influence of Gods blessing and assistance upon him there, acting according to Gods order then in the Pulpit, or publike meetings of the Church and Congregation, where he will be out of his right place, and breaking Gospell-order. But this (I say) is not the Question. Nor Lastly,

Is the Question, *whether a Christian may not privately exhort his brother? nor whether Christians may not privately meet together; and tell one another their experiences, what God hath done for their soules, nor whether, a private Christian if he be gifted, (though not set apart to the work of the Ministry) may not write an exposition upon a Text of Scripture, or a whole Book, or more if he will, and by his pen teach his brother?* No, the question is only of interpreting Scriptures; taking Texts, raising Doctrines, and applying of them in a publike meeting, and congregation of people; for we easily grant these private acts of Christians.

That a private Christian may exhort his brother, if he be an ancient Christian, and meets with a young convert, he may call upon him to be carefull of the vanities of youth, to take heed to his walking that he scandalizeth not the Gospell of Christ. A private Ephesian might say even to Archippus, *take heed to thy Ministry*; we have many precepts for this in Scripture.

That if a company of Christians occasionally meet together; if one of them will, he may, either repeat a Sermon, he hath heard to them, or begin and relate to them, what God hath done for his soule, and call upon them to stand fast; this one another, and a third may doe by way of discourse; doubtlesse private Christians may meet together, conferre, relate experiences, repeat Sermons, &c. Wee doe not only allow all this, but think it our duty to rejoyce, when we heare of those that feare the Lord; meeting thus often together, and speaking one to another, (provided

8
*Vid. Pet. Mart.
loc. com. p. 529.
b. 17.*

1.
*Vid. Pet. Mart.
loc. com. 529.
17.*

2.

vided it be not in a time when they should be attending the publike Ministry of the word) or other publike meetings of the Church.

3.

That if a Christian be gifted, with gifts of learning, &c. He may lawfully write discourses upon Subjects in Divinity, and Commentaries upon Scripture, and teach by his pen; we can rejoyce in the labours of our brethren this way who are not ordained Ministers. But this is not the question; our question is only, touching Preaching viva voce, with a lively voyce, as it is an Ordinance of God to be administered in the publike assemblings of people. And having now laid bare the rootes of the question; and shewed you what it is not: I shall in the next place shew you what it is, and you may take it thus truly stated.

Quest.

Whether it be lawfull for any Christian, (how well gifted soever though desired) if not approved, and solemnly set apart, for the work of the Ministry in orderly Churches, and at ordinary times (being not endued with those extraordinary gifts of the Holy Ghost which the Apostles and primitive Disciples and Christians had) in the publike assemblings of the Church or Congregation, ordinarily to interpret Scripture, take Texts, and raise observations from them, and make application of them, &c.

This is the question truly stated: to which, I shall take leave, to deliver my opinion, and I hope the truth of Christ in it.

That, it is Sinfull and unlawfull for any private persons, (how well gifted soever) the extraordinary gifts of the Holy Ghost being now ceased) being not solemnly set apart for the work of the Ministry, in orderly Churches at the publike meetings of the Church, and Congregation, to take upon them ordinarily to preach the Gospell, to interpret Scriptures, to take Texts, open and apply them, &c.

This

Positio.

Negat.

Vide Cerniti-

tium loc. com.

p. 3^a. p. 129.

Vid. Bucanum.

loc. com. p. 503. q.

de Minister. 44.

Aret. Problem.

theol. loc. 63.

p. 348, 349.

Vid. Calvin. In-

stit. l. 4. c. 3.

This Position with the help of God I shall endeavour to make good to any that are not prejudiced in Judgment, nor so puffed up with the overweening opinion and apprehension, or dictates, that they are resolved to be blind to truth.

1. I shall by reason, and Scripture Arguments, prove it sinfull and unlawfull.
2. I shall endeavour to answer such cavils, and objections as have been brought for Arguments in the affirmative.

Not to observe Gospell-order in acts of Instituted worship is sinfull, and unlawfull.

But for private Christians how well gifted soever to Preach ordinarily, to open and apply Scriptures in publike assemblies without a setting apart for the work, is for them, Not to observe Gospell-order, &c. Ergo.

The Major none will deny, the Minor I prove.

To adventure upon administering a Gospell-Ordinance without such a mission as Gospell-precepts require, and Gospell-presidents hold forth, such should have as adventure upon such administrations, is not to observe Gospell-order.

But for such ordinarily to preach, and interpret, and apply Scriptures, is for them to adventure to administer a Gospell-Ordinance without such a mission, as Gospell precepts require, and Gospell-presidents hold forth, such should have, who adventure upon such administrations. Ergo.

The Major none will deny. The Minor I prove.

Those that undertake to preach the Gospell, to interpret and apply Scriptures, merely by vertue of their inward grace, and naturall gifts, and election and calling of the people, undertake the administering of a Gospell-ordinance without such a mission, as Gospell precepts require, and Gospell-presidents hold forth such should have as administer a Gospell-Ordinance.

But such Christians undertake to preach, interpret, and merely by vertue of their inward grace, naturall gifts, election and call of the people.

Ergo,

Præcepta Domini sunt bisariam consideranda.

Quaedam sunt specialia ministris tantum data, quale est quod prædicationem Evangelii concernit. Matheus in cap. 14. et Iohannis in cap. 3. et 4.

Arg. 1.

Erge, They undertake it without such a mission as Gospell precepts require, and Gospell presidents hold forth, such should have as administer a Gospel-Ordinance.

The Major is to be proved, which I thus prove.

If Gospell precepts require, and Gospell presidents hold forth, that those that preach the Gospell should besides their inward graces and gifts, and election, and call, be solemnly set apart for the preaching of it, then the inward graces and gifts, and the election and call of the people, are not all the Gospell requires.

But Gospell-precepts require, and Gospell presidents hold forth, that those that are to preach the Gospell, should not only have inward gifts, and graces, and an outward call and election; but also that they should be solemnly set apart for that work.

The Major cannot be denied, if we take the word call only to expresse the desire of the people.

The Minor I shall prove in both the branches of it.

First, that Gospell-precepts require, that those that Preach the Gospell should not only be such as have grace and gifts, and should be able to teach, and chosen, and desired to it; but also that they should be solemnly set apart for the work, and appointed to it. This I shall first prove, and then I shall prove.

That Gospell presidents also hold forth, that such as preached the Gospell, had besides their inward gifts and graces, and the election and desire of others, a solemn setting apart to that great worke.

1. I shall shew you Gospell-precepts: I shall only instance in three, the first shall be that, 1 Titus 5. 1. For this cause left I thee in Crete, that thou shouldst set in order those things which are wanting, and ordaine Elders in every City, as I had appointed thee.

The Apostle there appoints Titus.

1. That there should be Elders in every City,

2. That

Tit. 1. 5.

2. That he should ordaine them.

1. There should be *Elders* [not *gifted* brethren onely] but *Elders*; what is here meant by *Elders*, you shall see opened, v. 7, 8. 9. a *Bishop*, one that should oversee, and take care of the Church, a steward of God, v. 7. Those that should be able, by exhortation, and sound doctrine, both to exhort and convince gainsayers; I suppose none will tell us there, that by *Elders* are meant, *Elders* in respect of age, (time must make them, not *Titus*,) nor yet *Civill Magistrates* (for feare they prove *Titus* a Pope with authority to make Emperours.) By *Elders* therefore are meant officers in the Church, and v. 9. Preaching is set out, as their work, the work of their office: There must be such *Elders*, and *Titus* is bid *κατασκευασθαι* to ordain them; what is the meaning of that?

1. The meaning cannot be, that he should give them gifts and graces that was out of his power, except by gift we mean an authority to preach.

2. The meaning is not meere that he should elect some to be *Elders*, for Election of officers belongs to the whole Church, *Acts* 6. 6. Besides the word cannot be so translated.

3. If Saint Paul had thought gifts enough to make a Preacher, it had been enough for him to have sent to *Titus*, to give order that all that had gifts should exhort and convince gainsayers; but here is another Act required of *Titus*, ordain *Elders*; what is the meaning of that?

The originall word is *κατασκευασθαι*, it signifieth to appoint and set some over others as officers, Rulers, *Scapula*, *Constitution*, *presicio*; Thus it is generally taken amongst Greeke writers. *Demosthenes*, *Isocrates*, *Zenophon*, &c. But it is most inquirable, how it is taken in the New Testament usually; and we shall finde the Holy Ghost generally using it in this sense; *Matth.* 24. 45, 47. *Matth.* 25. 21, 23. *Luke* 12. 14, 42. *Act* 6. 3. *Act* 7. 10, 27, 35. *Heb.* 5. 1.

*Vid. Zanch. in
quartum præ
ceptum.*

*vid. Scapula
Lexicon.
Leigh Critica.
Stephanum.*

The Διακονία
proved to be
ἐκ διακονίας
Dr. Seaman, p.
67, 8, 9, &c.

καταστήσει.

Heb. 7. 28. Heb. 2. 7 Indeed it is used in another sense, Rom. 5. 19. James 3. 6. Acts 17. 15. James 4. 4. 2 Pet. 1. 8. But the sense that it is used in there, will not helpe at all, for, 1 *This is the native and most proper signification of the word.* 2. *It is generally thus used in Scripture phrase.* 3. *There is no other Scripture-acceptation of it which will serve this place.* 4. *It is plaine that the Apostle here means that Titus should set some as Officers over others,* by the following verses, where those whom he was to ordaine are called *Bishops, Stewards*, v. 11. Now these are names of Office and Authority; those that desire to be satisfied more in the vindication of that place may read Dr. Seaman. Now if you shall desire to know how Titus should *καταστήσει* ordaine these Elders, it is not so clearly exprest there as in other places: But it is plaine enough, Acts 6. v. 3. Where the Apostle bids the Disciples *looke out honest men, &c.* whom they might *appoint* over that businesse; the Originall word is the same; now the Disciples v. 5. approved the Apostles motion, and chose some: now after what manner did the Apostles appoint them over the businesse? v. 6. *They fasted and prayed, and layd their hands on them.* This Text in Titus is plaine enough. The Apostle commands Titus to give some authority, to *appoint* and ordaine some to preach the Gospel, that might be in Office to that worke; here is a Ministeriall mission plaine, and judged so necessary, that Saint Paul leaveth Titus behind him in Crete, on purpose to doe the worke. This *appointing* is an act of Titus and the Presbytery, not of the people. Titus is here mentioned onely, but the Presbytery is mentioned, 1 Tim. 4. 14. And the Apostles, Acts 6. 6. If every gifted brother without any solomne appointment, but being meereley elected and desired by the people, might have publicly exhorted and convinced gainers, and have been a Bishop, a Steward. Titus might have gone away with Paul, but it seems it was not the doctrine of those times. This Scripture

ture precept concerning the sending out of Preachers in *Crete*, you see requires more of those that were to be sent out, then that they should have graces and gifts, and be chosen and desired to it: it requires that they should be ordained by *Titus*, &c.

A second Scripture-precept which I will instance in, is, *1 Tim. 5. 22.* Where Saint Paul gives a precept to *Timothy*: *Lay hands suddenly on no man.* In which you have:

1. An implicit command, that *Timothy* should lay hands on some.
2. An explicate precept, that he should lay hands suddenly on none.

Two things must be enquired. 1. *Who they are that Timothy* is commanded not to lay hands suddenly upon.

2. *What the Apostle means, when he says, Lay hands suddenly on none?* 1. Who doth the Apostle there meane, by *None*? this will be plaine enough, by considering the context. The Apostle had in that Chapter been giving *Timothy* several Rules concerning the ordering of Church affaires, v. 17. He tels him, that the *Elders* that ruled well should be accounted worthy of double honour, especially such as laboured in the Word and Doctrine. (So then, those that labour in the Word and Doctrine must be *Elders*) these are worthy of double honour. *Maintenance* is meant in part, v. 18. The Apostle proves it by Scripture, *Deut. 25. 4. Matth. 10. 10.* They are the *Oxen* that tread out the *Corne*, their mouthes must not be muzzled; they are labourers, and they are worthy of their hire, v. 19. He chargeth him against these *Elders* not to receive a single accusation, v. 21. He chargeth him not to prefer one before another, by partiality, v. 22. *Lay hands suddenly on none.* It is plaine his meaning is, Lay hands suddenly on none that are to be *Elders*, that are to labour in the Word and doctrine.

But secondly, *What is meant by laying on of hands?*

E 3

Surely

2.

Surely it is not meant of a *violent laying on of hands*, nor an *ordinary laying hands* upon any, (as a man may lay his hand upon a Stool or Table,) but it is meant of some *significative action*: to find out therefore what is meant, let us consult the Scriptures, and see in what cases this *laying on of hands* was used; and then compare them all with this Text, and see which suits it. It is already noted by the Learned, that laying on of hands was used in Scripture.

1. In Blessing by Superiours, thus Gen. 48. 14. *Isaac Blessing Ephraim and Manasser*, laid his hands upon them, so *Matth.* 19. 15. Christ laid his hands on the little children.

2. In the setting apart of a Sacrifice to God, *Num.* 8. 12. It was commanded that the Levites should lay their hands on the Sacrifice.

3. In giving the Holy Ghost, *Acts* 8. 17, 18. *Acts* 19. 6. *Acts* 9. 15, and no where else that I know, in Scripture is mention made of the use of it upon that account.

In dispensing out the extraordinary gifts of the Holy Ghost, as in healing, *Acts* 28. 8. *Acts* 8. 19. Christ in healing used it, *Luk.* 4. 40. *Mar.* 6. 5. *Mar.* 5. 23.

Lastly. It was used in the setting apart of one to an office, either in the Magistracy, so *Moses* used it to *Ioshua* *Num.* 27. 23. Or Ministry; and so the Apostles used it, *Acts*, 6. 6. And the Church of *Antioch* in ordaining *Paul* and *Barnabas*, *Acts* 13. 2.

I do not find in Scripture, that laying on of hands was used upon any other occasions; now let us enquire what the Apostle meanes here in his precept to *Timothy*, Lay hands suddenly on none; either 1. Bless none suddenly, or. 2. Heale none suddenly, or. 3. Set no Sacrifice apart to God suddenly. Surely none will say any of these is meant; Sacrifices (with their rites) were ceased, and none can give any reason or paralell Scripture, to warrant either of the other; therefore the Apostle must mean either.

1. Di.

4. Vide *Lorinum.*
in *Act. c. 6. v. 6.*

Vide *Themnium* loc. com.
3. p. 137, 138.

5. Vid. *Aret. Probl.*
theol. loc. 65.
p. 358.

1. *Dispense not out the Holy Ghost, suddenly to any, or, 2 Ordaine none to be officers in the Church or State suddenly, or else a new sense must be found warranted by no Scripture.*

1. Surely his meaning is not *Dispense out the Holy Ghost suddenly to any.* For,

1. It doth not appeare, that *Timothy had any such power.*

The Apostles indeed had, *Acts 8. 17. Acts 19. 6.* But *Timothy* though he was an extraordinary officer was no Apostle.

2. *We doe not read of any such cautions in giving the Holy Ghost,* it was an Act of the Apostles in which they were guided (doubtlesse) by an extraordinary discerning spirit.

3. *The observing the coherence of the words with those before, will make it plaine (of which before.)*

4. *Observe how the same phrase is used in other places of those Epistles to Timothy, 1 Tim. 4. 14. Neglect not the gift which was given thee by Prophecy, and the laying on of the hands of the Presbytery;* we read no where that the Holy Ghost was given by the laying on of the hands of the Presbytery; indeed *Paul* joyned in this act, *2 Tim. 1. 6. And he was an Apostle,* but the Apostle plainly sayes, that this gift was given him (not only by the laying on of his hands, but) *by the laying on of the hands of the Presbytery;* this could not be the Holy Ghost.

Nor is it any thing to the purpose if any shall object, that here was more then an ordinary ordination, for the Text speaks of a gift given by the laying on of hands; now none will say, that the laying on of hands of the Presbyters, gives an inward gift.

I doe not know why we may not say that the gift of preaching is in a man by vertue of his Ordination.

All the businesse lyes upon distinguishing upon those two termes. 1. *Gift.* 2. *Is in thee.*

1. If we meane by the gift, those inward gifts of knowledge

Vid. Zanchium in quart. precept. 772.

Ob.

ledge, and judgement invention, &c. Which make the gracious person fit for a preacher; indeed we cannot say that ordination, the laying on of the hands of the Presbytery gives these gifts: But if we take *χαρισμα* gift for *facultas externa*, an outward power and authority to preach.

This is a gift, or for the Office it selfe which is a gift, and a great gift, and a free gift: this gift is given by ordination, it is a great and noble, and honourable gift; which God hath entrusted his Church in giving out, Dr. Seaman tells us, that *offices are called χαρισματα* *χαρις* called gifts, Eph. 4 8. and *power and authority*, grace, Rom. 12. 3. And he is not alone in his opinion.

2. But suppose we take *gift* for some inward qualification that should internally fit one for the work; Yet the gift though it be not put into the soule, by laying on of hands, and Ordination: and though Ordination doth not conferre it by a physicall power, yet it may be said to be in a Minister by it, for it is but the generall opinion of Divines, and an ordinary Notion, that when God calls any to any place of Office and trust, and they come into it upon his call regularly, be even in their inauguration fit them for the work, by giving them a new spirit, and quickning up their naturall gifts, &c. disposing them to their presents employment. Thus when Saul was chosen King, you read, that the Spirit of God rested on him. The Bread and Wine in the Sacrament, doth not by a physicall power strengthen, quicken, and comfort the soule, but it is Gods Ordinance, and by the partaking of that aright, (God concurring with his own Ordinance) the soule is often quickned, comforted, strengthened, &c. And thus there might be a gift in *Timothy by Ordination*. God hearing the prayers, and answering the fasting and prayer of his Church, when Timothy was set apart for the work of the Ministry, might, and doublelesse did upon his Ordination, quicken, and heighten up his parts, and gifts and graces;

Quidam intelligunt volunt ipsum ordinem, &c.
Vid. Estium. ad loc.

Vid. Calvin. l. 4. instit. c. 3.

Vid. Galvini Comment. ad loc.

graces; and so the gift was said to be in him by the laying on of hands, as *causa Instrumentalis* the Instrumentall cause to procure from God, a quickning, beightning, and increasing his gifts and graces. So much may serve to answer that cavill.

But I suppose every judicious Christian wil grant me, that the Apostles meaning in that place, 1 Tim. 5. 22. is, *Set none apart by ordination, for officers in the Church to labour in the Word and Doctrine*, as v. 17. That which I inferre is this, *That there is a precept concerning such as were to be Elders, and labour in the Word and Doctrine, that they should have hands laid upon them by Timothy; that is, be solemnly set apart by Timothy, &c. to the work of the Ministry*, though they were gracious, and gifted, and chosen, and called. This was not all, they must be set apart; I thinke it is plaine enough to every sober Christian.

A third Precept I shall instance in, is, from the Holy Ghost himselfe, Acts 13. 3. The story was this: *Paul and Barnabas were to goe out to preach the Gospel ordinarily, they were Apostles; and so not tied up to ordinary rules: yet God calls to the Church of Antioch, to separate these two for the worke to which God had called them; what doth the Church doe? what onely elect them? v. 3. They fasted and prayed, and laid their hands on them, and sent them away; not that all the multitude laid on hands, other places cleare that, 1 Tim. 4. 14. Acts 6. 6. That the laying on of the hands was onely the worke of the Apostles and Presbyters. Let none say that this was Gods order for Apostles onely; and not for ordinary Preachers, that Figleafe is too thin.*

For 1. That such a *solemn Ordination was not necessary to constitute an Apostle* is plaine, for Acts 1. 26. *Matthias was meely chosen by Lot.*

2. Their being Apostles, makes but the Argument a *fortiori* better. If God in his wisdom thought it fit that his

3.
Vid. Chemnit.
loc. com. p. 3^a.
p. 137.
Si itaque hoc factum est in eo qui immediate fuit vocatus, quanto magis id facere debet in vocationibus mediatis.
Vid. Calvin. Inst. l. 4. c. 14.
Quorum est hac segregatio &c.

So Calvin and Chemnitius as supra.

his Apostles that were most eminently gifted and indued with the Holy Ghost, should yet be solemnly set apart to the work of the Ministry, how much more requisite is it of those who have no such gifts and endowments?

Let none say *Paul* preached before, *Act. 9.* This was not therefore necessary to make him a Preacher, if they please to look, *Acts 9. 15.* They may see an extraordinary commission authorising *Paul* to preach, yet though he had this extraordinary commission for example sake; and that the Lord might shew us, what Gospel order he would have observed of Churches in order, *Acts 13. 3.* The Lord commands this solemn setting apart of the Apostles to his Ministeriall worke: And besides, it may be observed, that the Church was then dispersed, *Acts 8. 1, 2.* Thus now I have made good my first task: That *Scripture precepts require, that such as were to preach the Gospel ordinarily, besides their inward gifts and graces, and their election and call, they should also be solemnly set apart, and by ordination appointed and sent out for that worke.* I come to the second thing, to prove,

2. That *Scripture presidents every where hold forth, that such as went out to preach the Gospel, and did ordinarily preach, besides graces and gifts, and Election and call, were also ordained: i. e. solemnly set apart by fasting and prayer, and imposition of hands for that work.*

The first Preachers of the Gospel, had besides inward gifts and graces, an outward mission, *Matth. 28. 19:* Christ said to them, *Goe therefore and teach all Nations baptizing them;* Christ did not onely implicitly bid them *goe and teach,* by giving them gifts and graces, but speaks to them, *goe and preach.* But *Acts 6.* You have more officers chosen, some of which were to preach the Gospel; *Stephen* was a preacher, *Acts 7.* and *Philip*, *Acts 8. 5.* Now these were full of the Holy Ghost and wisdom, verse 3. chosen, verse 5. presented to the Apostles; *v. 6.*

And

And by them ordained by *Prayer and imposition of hands*. *Paul and Barnabas* were so set apart, *Acts* 13. 3, 4, 5. And in all the Churches, *Acts* 14. 23. *Elders were ordained by Paul and Barnabas by Prayer and fasting*; now what the office of these *Elders* was; see *1 Tim.* 5. 17. and *Acts* 20. 17, 28. In short, we want a plaine Scripture president of any, how well gifted soever, and furnished with grace, though elected, and desired, that yet ordinarily undertook to Preach the Gospell, being not so solemnly set apart to that work: And hence it necessarily followes, that those that undertake this worke, not so ordained and set apart, are neither warranted in their undertaking by any Gospell precept, or presidents; for both *Gespell-precepts and presidents*, require this solemn *setting apart* for the work, and hold forth; that those that undertooke this worke were, besides their inward gifts and graces, so set apart and solemnly ordained; therefore their undertaking is sinfull, being a breach of that Gospell order, which God hath left us recorded, and according to which we ought to walk. And so I have dispatcht my first argument, to prove the sinfulness of that practice by any how well gifted and qualified soever, if not thus solemnly set apart, ordained and appointed to that work; I shall leave this and proceed to a second argument.

My second argument is this.

For any to take upon them acts of office being no officers is sinfull and unlawfull. Arg. 2.

But for private persons how well gifted and qualified soever and though elected and called, (i. e. desired) to take upon them to Preach, interpret and apply Scriptures, is for them that are no officers to take upon them Acts of office.

Ergo. It is sinfull and unlawfull.

The Major is plaine, for *1 Cor.* 7. 20. Every one is to abide in the calling to which he is called, *1 Cor.* 12. 14. v. To the end the Apostle proves it at large, that the Mem-

bers ought to keep their places, &c. Ro. 12. 4. *As all Members in the body have not an office*, so neither have all in the Church.

The Minor it plaine, possibly seeme may deny two things hinted in it, and say,

1. *That private persons if well gifted, and elected and called are Preaching Elders; officers in the Church as to that act.* But

I disproved this in the prosecution of my former argument, by shewing you that something more by Scripture-precepts, and prebends, was required to make an officer, as to that office of Preachers. I rather think therefore it will be denied.

2. *That Ordinary preaching, interpreting, and applying Scriptures, are Acts of office; and that ordinary Preachers are officers.*

This I shall prove by two or three arguments, for I conceive the *Cardo Controversie*, the very hinge of the controversie is this, whether *Ordinary Preaching be an act of office*, I shall make it out I hope.

1. Arg. *The proper acts of Elders, Bishops, Stewards of the Mysteries of God; Herald, Ambassadors of God, watchmen, extraordinary Deacons, Prophets, Pastors, Teachers, are acts of officers; and acts of office.* This is plaine enough; for these are all names of office, in Scripture phrase, and in usuall acceptation, 1 Tim. 3. 1. 1 Tim. 3. 10. Acts 6. 6. For *Heralds, Ambassadors, watchmen, Stewards*, we know in our usuall acceptation, they are names of office; for *Prophets, Pastors, and Teachers* it is plaine, that they were officers, Eph. 4. 11. 1 Cor. 12. 28. Except we will deny *Apostles and Evangelists* (with whom they are rankt) to be officers.

But ordinary Preaching, Interpreting, and applying Scriptures are acts, and proper acts of Elders and Bishops. 1 Tim. 5. 17. Titus 1. 5. 9. Acts 20. 17. 28. Of *Stewards*, Titus 1. 7. 9. 1 Cor. 4. 1. Of *Heralds*, 1 Tim. 2. 7. 2 Tim. 1. 11. (where

(where the Originall word *Κηρὺς* translated a Preacher signifieth a *Crier*, or Herald,) of *Pastors* and *Teachers*, Jer. 3. 15, 23. 2. And I suppose for *Teachers* none can deny it, except they can tell us what the office of a *Teacher* (else) is, and deny the very significancy of the name, which carries the duty in it.

Ergo. These acts are the acts of officers, and acts of Office; and except private persons though gifted, and elected, and call'd, be officers, they cannot lawfully doe them.

But I shall further prove, that ordinary preaching is an act of office.

2. *Arg.* If *Baptizing* be an act of office, which an officer onely can doe, then *Preaching* is. The reason is plaine.

For, Christ in the same commission authorizeth those to *Baptize*, whom he authorizeth to *Preach*, Mat. 28. 19, 20.

But *Baptizing* is an act of office, which an officer onely can doe. This our Brethren confesse.

Ergo. Preaching is an act of office, and cannot be lawfully done by those not in office.

I must confesse, I have often wondred, that any of our Brethren are shy at *Baptizing*, and confesse that one gifted cannot lawfully baptize; and yet dare venture so boldly upon the other ministeriall act, which is in the same Commission, and first mentioned in it, Mat. 28. 19, 20. And upon which Saint Paul seem'd to lay more weight then upon *Baptizing*, 2 Cor. 1. 17. This is my second argument against the lawfulness of publique preaching; for such persons as are not solemnly ordained, and set apart for that worke, as well as outwardly elected and desired to the work, and inwardly gifted. I come to a third Argument.

Arg. 3. That Tenent that doth necessarily tend to make the great ordinance of the Ministeriall function frustraneous and

and uselesse, as to its chiefe act, cannot be a Scripture truth. That a Ministeriall function, is a great Gospel-ordinance; which God hath instituted in his Church. I have already made good by severall arguments; nor was it ever denied by any considerable persons: Now, surely none will say, but if God hath ordained a Ministry, he hath done it for some ends; if he hath ordain'd the function, there are some acts to be done by those in that function, and whatsoever Tenent makes the function of no use as to these acts, or any of them must be sinfull; for it is a dangerous thing but to make an ordinance of God frustraneous and uselesse.

But this Tenent, *That any gifted person if elected, and desired by the people may ordinarily Preach, open, interpret and apply Scripture, doth necessarily tend to make this great ordinance of the Ministeriall function frustraneous, and of no use as to its chiefe act.*

To prove this, I need doe no more then prove.

1. That to make a Gospel-Minister, according to Gospel-institution, something more is requisite, then gifts and election, and a desire from the people: this I have already done in my first argument.

2. That ordinary Preaching, interpreting, and applying Scriptures, is the chiefe act of the Ministeriall function.

3. That a Ministeriall function, is uselesse as to this act, if every gifted person may doe it; this last is evident enough: for what need any particular persons be by the Ordinance of God appointed, to doe that which all may doe?

To prove the second, that *ordinary Preaching opening, and applying Scripture, is the chiefe act of the Ministeriall function*, Observe but one or two things.

1. It is the first act in the Ministeriall Commission, *Math. 28. 19 Go Preach and Baptize all Nations; first Preach, then Baptize.*

2. It seemes Saint Paul so lookt upon it, *1 Cor. i. 17. Christ*

Christ (saith he) *sent me not to baptize, but to preach the Gospel*; intimating, that though he had authority to baptize, and accordingly did it, yet the main work he had to do, was to preach the Gospel; he lookt upon that as the chief act of his Ministry.

Let none say that *Paul* speaks there as an *Apostle*, and it was indeed the main act of his Apostleship, for:

1. It is plain, that it was not the distinctive act of his Apostleship, for so his Universall governing and ordering the Churches, was his chiefe and distinctive work. Preaching was his act as a Minister possibly upon this account both in 1 *Tim.* 2. 7. and 2 *Tim.* 1. 11. *Paul* saith he was appointed a *Preacher*, and an *Apostle*, &c. His Apostleship included the Ministeriall pastorall acts of Pastors and Teachers. Besides,

3. If *Preaching the Gospel* be not the chiefe act of a Minister, he hath no act proper to him, but administering the Sacraments; for the Elders (say we,) the members (say our brethren) have as much to doe in government of the Church, as he, and for private exhorting, &c. That also belongs to them; and we shall desire but one place of Scripture to prove, that the administering of Sacraments is more the peculiar act of the Minister then preaching.

Doubtlesse *preaching the Gospel, opening Scriptures, exhorting, convincing gainsayers* is the chiefe act of the Ministry; therefore there is a greater charge laid upon *Timothy* for this then for any other Ministeriall act. 2 *Tim.* 4. 2. *Preach the word, be instant in season and out of season, rebuke, exhort, &c.*

Now if every gifted Christian may doe this, what need any Ministry as to this act? what need there be any particular persons appointed by God to doe that, which all may doe? I proceed to a fourth Argument.

What things must not (by Scripture warrants) onely be communicated to others in publike assemblings, by faithfull men, who shall be able to teach others;
and

Prædicandi munus est prius, potius, difficius & magis necessarium.
Vid. Parenm ad loc. 1 Cor. 1. 17.

Arg. 4.

and to whom such things shall be committed by Timotheus; those things private persons, to whom such things are not so committed according to Scripture-warrant ought not in Publike assemblings so to communicate.

But the truths of the Gospell, are such as according to Scripture-warrant are onely to be communicated to others by such as being faithful, and able to teach others, and have those things committed to them by Timotheus, and private persons are not such, to whom such things are committed.

Ergo. It is unlawfull for such to communicate them in that manner.

The Major is plain. The Minor is to be proved.

And I shall prove it by that place, 2 Tim. 2. 2. *And the things that thou hast heard of me amongst many witnesses, the same commit thou to faithful men, who shall be able to teach others.* I shall a little open that place. There are severall things in it worthy of our taking notice of.

1. That according to Gospell order, in Gospell Churches there should be some to teach, and others to be taught. So saith the Apostle, 1 Cor. 12. 29. *Are all teachers?* Now according to this principle it is possible that all may be teachers in a Church; for if all be gifted, and gifts forthwith make a teacher, all may be teachers very well. Nay, if all doe but think they have gifts good enough, all will be teachers, if gifts only make a teacher; and to avoid this I suppose our brethren who are more sober, say those that teach, must not only have gifts, but the call of the Church; but they have not told us yet where there is any warrant in Scripture, for the particular Members of a Church to make a teacher by calling him to teach them. But further yet. * It is plaine from that place that those that teach others must be able to teach and faithful, not unlearned and unstable men; not such as had need be taught themselves, what are the principles of religion, no they must

* Episcopi ed sunt instituti ut tueantur ea quæ in Evangelio & S. literis continentur, quæ sic tuenda suscipiant ut illis non addant nova. Pet. Mart. loc. cit. p. 525. Immo sibi credi verant si contra divinas Scripturas aliquid proferant ibid.

must be *wise* faithfull men, and *wise* sufficient able men too, that are teachers. Thirdly,

Those faithfull able men, must Preach old truths, Apostolicall truths, *Pauls* doctrine. Those things which thou hast heard of me, not novell fancies. I doubt whether the *Milenary* Doctrines, and many more notions which we heare in these dayes, be to be found in *Pauls* Epistles, yea or no.

These able and faithfull men, before they teach others must have *Timothy* or *Timothies* commit the Gospel to them; it is not enough that they are *gifted*, faithfull, &c. But *Timothy* is to commit the things to them he heard of *Paul*.

The question is what is meant there by committing, what *Paul* meant, when he bid *Timothy* Commit, what he had heard of him to faithfull and able men, the originall word used is *ἐπιτίθημι*. It signifies,

1. Sometimes merely to propound a thing to others, and set it before them, thus often, *Math.* 13, 24. v. 31. *Mar.* 8. 6, 7. *Luk.* 9. 16. 10. ch 8. *Luk.* 11. 6. *Acts* 14. 34. *Acts* 17. 3. 2 *Cor.* 10. 17.

2. Sometimes to commit a thing as in trust, when a thing is committed to some and not to others, so *Luk.* 12. 48. So *Christ* committed his spirit to his Father, *Luk.* 23. 46. and so *Acts* 14. 23. *Acts* 20. 32. so *Paul* committed the charge to *Timothy*, 1 *Tim.* 1. 18. so 1 *Pet.* 4. 19. The suffering Christian were to commit their soules to God. *Criticks* note it properly signifieth to commit a thing to the patronage, managing, care and custody of some; Now in one of these senses the word is to be taken here.

Either *Timothy* was to lay open doctrinally such things as he had heard from *Paul* (*viz.*) The truths of the Gospel of *Christ*; or else he was to commit them to some (that is) to appoint some to whom he might intrust those truths with, as publicke *Treasurers*, to dispense them out; to whom it should peculiarly belong to deliver them out.

Vide Beza in
Alia. c. 14. 23.
arguens lo quasi
viz. Depositum
iplius fidei
commisum.

If Timothy were onely to commit them to some (that is) to declare them to some, & set them before their eyes, what meanes the restriction of faithfull men, & men able to teach others. Surely Timothy was to preach those truths, not onely to such as were faithfull, but to such as were ~~un~~ faithfull, that they might learne to be faithfull; not onely to such as were able to teach others, but to such as were to be taught themselves. Therefore it must follow, that it is the other committing that is meant. Timothy was to look out faithfull men, and such as were able to teach others; and to authorize them to that worke, and commit the truths of God into their hands as Trustees, to deliver them out to others, as it was written of old, The Priests lips shall preserve knowledge; so Timothy was to select some whose lips shall preserve knowledge; and to those he was to commit the word of knowledge, giving them an outward mission and authority, to deale out the truths of Christ to the people. So that you see, it was not enough that some were ~~wise~~, faithfull, gracious, and ~~know~~ able in respect of parts: or that they should be called by the people; but this is the Gospel order. Timothy must commit the things he heard from Paul to them; and then they were to teach others; and without this, though they were faithfull and able, yet they were not to act; and I pray note. It was not enough for them to say, God had committed those things to them; Timothy must commit them to them. But I shall proceed to a fifth argument.

Arg. 5.

Whosoever may Lawfully preach the Gospel, and interpret Scriptures, ordinarily, &c. may warrantably require a maintenance competent for them, of the Church to which they so preach, &c.

But all those members in a Church that are gifted, cannot require a competent maintenance of the Church in which they are, according to Scripture rules. Therefore they cannot lawfully preach the Gospel ordinarily.

The

The Major is plain.

What is their due by Gospel warrant, and they are worthy of, they may require? But they that preach the Gospel are worthy of such a maintenance, and it is their due, Ergo.

The Major cannot be denied. The Minor I prove.

1. *That they are worthy of such a maintenance, 1 Tim 5. 18. Matth. 10. 10. All Gospel labourers are worthy of their hire.*

But they are Gospel-labourers. *Ergo, It is their due.* They are the *Oxen that tread out the Corne*, their *mouthes* are not to be *muzzled*, 1 Tim 5. 18. Gal. 6. 6. *He that is taught in the word, is bound to communicate to him that teacheth, in all good things.* Those that *serve at the Altar must live upon the Altar*; the Gospel speaketh plaine enough to this, that those that preach the Gospel, that administer in Spiritual things, that are to teach others, &c. may require a competent maintenance for themselves as the due of their pains.

But will any say, that God hath appointed such a Gospel order, that the *ungifted brethren should maintaine all those that are gifted?* or, that a Church should be tied up to that duty, which no Church is able to performe. It will nothing at all helpe to say — They doe not require any such thing. — The question it, *whether they may not require it of a Church, that is able, and ought to have it too?* If they may and ought to have it, then, this is the Ordinance of God, that all the *ungifted brethren should maintaine those that are gifted.* Suppose now a Nation were parceled out into as many Churches as parishes: and that in every of these Churches there were some gifted; possibly in one there might be *ten rich men*, godly, but meanly gifted; and *twenty poore men*, but well gifted, will any one say, that it is Gods Ordinance and Will, that these ten rich men should allow a competent livelihood to the *Twenty others*, neglecting their callings to exercise their gifts, and to teach the

G

flock?

1 Cor. 9. 19, 14.

In numero enim ut est, ambitio atque temeritas, Ministeria sibi vendicarent, cum divino jure his qui laborant in verbo alimenta debeantur, non possent omnibus, qui operarentur sufficere. *Pet. Martyr loc. com. 528. H.*

flocke? or rather is it his will that none of these should be chosen to feed the flocke, and appointed to it, and the others should be taught, and keepe silence in the Church? if they be Preachers; For what they will not doe, it is their courtesie: but it is plaine enough from Scripture, that they may require of the Church a sufficient livelihood and maintenance: I am not able to spie out an evasion of this Argument, if our brethren can finde an answer warranted by Scripture, I shall listen to them.

Arg. 6.

What none may ordinarily doe but those that are sent, that private gifted persons may not doe ordinarily. But none may preach but those that are sent.

Therefore private gifted persons may not ordinarily doe it.

The major is plain: thus proved.

What none can ordinarily doe, but those that are sent: that those cannot doe that are not sent.

But private persons though gifted and desired are not sent.

Ergo, I have (to make good this Argument) two things to doe: 1. To prove that *none may preach, but those that are sent*; That is quickly done, *Rom. 10. 15. How shall they preach, except they be sent?* That which is to be proved is,

That private persons, though never so well gifted, are not *Scripturally sent*, no not, though called and desired by the people to doe it. For this it is onely requisite that I should make appeare, *what sending is there meant?*

1. It must either be an extraordinary divine mission singly, as the Apostles were sent. Or,

2. A providentiall sending, by giving men gifts, (which some call sending.)

3. Or an Elective mission, (pardon the phrase, for I doe not think it sense my selfe.)

4. Or Ordination, which we contend for.

Thus much I thinke is plaine, that sending implies the

act

Lequitur de Sa-
cro legitimo
Ministerio, &
apud deum ratio
sive ordinario
modo, sive extra-
ordinario co-
mittatur nam qui
non missi sunt
auctore carent,
& aut falsa
docent aut sub
aliquâ veri
specie suant ve-
ritatem, Beza.
ad loc.

act of another, when you say, such a one is sent, your meaning is not he came of his own accord. The Lord complains by his prophet Jeremy. That some ran before they were sent, without doubt they had legs, and the gift of motion, and a desire to run, else they had not run, yet they were not sent.

It is plain that those that preach, must not only have an activity in themselves, but they must be sent i. e. Another act must concur, to set them on going: then I thus argue; They must either be sent by God, or by men, or by Angels; the question is how the text must be understood.

How shall they preach except they be sent? I suppose none will expound it; except they be sent by Angels, then the question is narrowed: whether the text be to be understood of a mission from God or men, that is the Question, and this proposition cannot be denied. That those that preach must be sent; either from God or men, now of which of these this text is meant, let us inquire.

If the meaning of it cannot be only of a sending from God immediately, then it must be meant of a sending also from men, yet by God mediately.

Let us enquire which way God sends any immediately: this is either extraordinarily, thus God sent the prophets, under the old testament, and the Apostles under the new testament: is this all the meaning? then farewell ministry; and farewell preaching; (for God sends none thus, now) yea and farewell all the ordinary means of salvation now; (which are there mentioned in a connexion,) yea and farewell private persons, preaching as well as any else, till they make out to us they are thus sent.

Hic probe tenendum deum ad vocationem mediatam non uti ministerio Evangelorum Chemnit. loc. com. 3. p. 133.

Quid vetat prædicare cum qui non est missus, Prædicabit is quidem sed non ut legatus dei

Ad prædicationem igitur verbi requiritur missio præconum

Et si autem de missione Apostolica quærat extraordinaria proprie

loquatur, tamen de ordinaria etiam intelligi debeat, neminem esse legitimum præconem verbi dei nisi qui à deo missus. — Mittit enim deus præcones alios immediate ut olim prophetas Apostolos, per legitimam vocationem Ecclesie universales omnes. Vid. Porrum ad loc.

Vid. Rutherford
due Right of
Presbyters.

p. 725.

Vid. Gillespy
Misceq. Quest.
p. 40.

If it be to be understood of an *Ordinary mission* by God the *Question is againe*. Whether it be to be understood of an *immediate mission*, or a *mediate mission*.

For an *ordinary immediate mission*, we were to seek for it till the author of *Aspleen* found it out to be, an *ordinary givings of persons by God*. But that all that have *gifts*, are not sent by God, it is plaine enough. By many gifted *blasphemers and hereticks*, and *lewd wretches*, concerning whom to say God hath sent them to preach for the begetting of faith in soules, is little lesse then *Blasphemy*.

And besides, if this sending be enough, Mr. Gillespy well argues, that there is no need of the peoples *electing or chusing*, so that we must find something else, to be meant by sending there.

And it must necessarily be meant you see

Of a sending that is not ceased, for the Apostle is there speaking of the ordinary meanes, of salvation which are to continue to the end of the world.

2 *Of a mediate mission from God*, not of a sending by Gods *immediate sole act*, explicitly speaking from heaven to preachers saying, *go preach*, or *implicitly bidding them go*, by giving them gifts and a desire to go; still the Question is, *By what meanes?* or *by whose acts they must be sent*, as Gods *instruments*? surely all will say, by such *Instruments*, as *Christ in his gospell hath appointed*, in his *stead so to send*; or thus: It must either be by the *civill power*, or by the *Church*: is the meaning this, that none can preach but such as are sent by the *civill magistrate*? then for 300 yeares after Christ none might Lawfully preach but the Apostles, which I suppose none will dare to say.

The meaning then must be, that none can preach but such are sent by the *Church*: and still the question is.

1 *Whether they must be sent by the whole Church, or by some particular persons?*

Though

Though this might be easily resolved by 2 Tim. 4. 14. Acts 6. 6. that the *Presbytery* of the Church is to send them, yet I shall not here insist upon it. If they must be sent, they must be more then *gifted*, that is plaine enough: and the Church must send them, either the *Presbytery* of the Church, or the whole Church must send them. There must be an act of the Church, concurring to make a lawfull preacher.

The next question is, whether the Churches choosing and desiring one of their brethren to preach, be a sending yea or no, and the sending there meant yea or no. That it is not, I prove.

1 From the usuall acception of the terme [sending] suppose you have a businessse to be dispatche at *York*, you chuse one to goe, and desire him to goe, is this sending of him? surely you doe more then this, you give him order, and command to go, and you do not say he is sent, because you have chosen him, askt his willingness, &c. till you have committed your businessse to him, and authorized him to goe, though he hath legs and an horse, and a good mind to go, and you have chosen him, yet he is not sent, and shew me in scripture phrase, where sent can be expounded, chosen, or desired to goe, and that is the whole meaning.

2 Besides, the preaching there, is the preaching *Kydons* of one that is an herald and publisheth a thing as an Herald, in an open place, now when a Prince or State sends an herald, doe they onely chuse a man at armes and desire him to goe? they also give him his solemne instructions and authorize him to goe.

Thus we have found what is meant by sending. Negatively it is not, (being gifted or merely chosen and desired to the work, there must be some thing more, to concur to sending, viz. a commissioning of the person to the work: now this must be done by such persons, as have authority from Christ to do it, and in such manner, and forme, and by such rites, and ceremonies, as according

Vide Leigh
critica.

See more Arguments in Rutherford's due right of Presbytery a. p. 275. & 281. Vide Gillespy Miscel. Quest. cap. 3. p. 33, 34, 35, 36, 37, 38.

Arg. 7.

Those that desire the judgement of former Divines, both Lutherans and Calvinists, concerning the necessity of ordination, let them look Mr. Seamans Vindication. a. p. 17. ad. 29. p.

Vid. Mr. Seamans Vindication. Harm. Confel.

Vide Corpus Confel. Judei. p. 59, 60. p. 131. 179, &c.

according to Gospell presidents have been formerly used, (this is Christs common law,) and according to Gospell precepts (these are Christs Statute law) in the case; and except those that preach be thus sent, the Apostle knew not, *how they should preach*, that is, so as to justify their act, or expect any blessing from God upon them in their work. I shall adde no more to that Argument, the Apostles Interrogation implies a Negation.

There are severall other arguments produced by learned Gillespy, as 1. From the law of nature, 2 from that place Heb. 5. 4. and 3 from that place Heb. 6. 1. 2. But I shall not enlarge upon them, I shall onely mention one Argument more; which also will onely be a *probabili*.

It is likely that that sent which the Churches of Christ in all ages have rejected, and that practice which the Churches of Christ in all ages have decried and avoided, is not a truth of Christ, it is not probable if it were, that Christ would have hidden it from his Churches, much lesse have established their judgements in a truth directly contrary to it, viz. *That the Ministry, an ordained Ministry, is a standing office to which belongs the preaching of the Gospell*. Indeed some truths may be hidden yet, but doubt whether in any one truth (especially so necessary) as this God hath suffered all his people to erre, all this while.

But the Churches of Christ in all ages, have rejected this opinion and practice. Yea and held the clean contrary; and at this day, all the Churches in the world reject it, but (those in England, and (but some of those neither) that are called independent Churches) excepting, Arminian and Socinian congregations, and Anabaptistical companies (not worthy of the name of the Churches of Christ.) Enquire into the practice of the Churches of God, in Scotland, France, Helvetia, Germany, the Netherlands, the Churches of Christ in New England; &c. and

and let their judgements be asked, and their practice inquired, yea, and of all the *Presbyterian Churches in England*, which as they treble the number many times over the other Churches; so we may, (we suppose without boasting) say, and speake modestly, that they haue as learned Godly *Pastors* and eminent *Christians* in them, as any of our Brethrens Congregations haue, who are of dissenting judgements and practice from us in this point. Now that the spirit should guide our brethren into this truth, and it should be hidden from all but themselves, seemes very improbable. For the prooofe of this, if you will please to peruse *Corpus & synagma confessionum fidei*, or Mr. *Seamans* abridgement of it in this point, in his answer to *Durston*, they may be satisfied. But I shall not enlarge more upon this, for when I have said as much as I can, our Brethren will tell me I have proved their practice, but *singular*, not *sinfull*, and we live in an age that makes many *presidents*, and followes very few. I therefore onely propounded the Argument, as *probable*, not *necessarily convincing*.

I remember I made a promise to speake something to such Arguments as are brought, to iustifie this practice.

These are brought either,

1. From *Scripture precepts*, or (dispensations at least)

or,

2. From *Scripture presidents*. Or,

3. *Apariations*.

4. From Reason, not prove so anon.

I will begin with the first sort, such as are from *Scripture precepts*, where there is a command given for them to *Prophesie and exhort and preach, &c.*

The first sort of *Scriptures* are those where the *Apostle* lay a charge upon all *Christians*, to *Exhort and quicken one another, and provoke one another to love and good works*:

Ob. 1.

Sol.

works, Heb. 3. 13. Heb. 10. 24, &c. To all these I answer,

If we steere this argument into a syllogisticall form, it will run on ground presently, it must be thus.

If every private Christian may (according to Scripture) exhort his brother, and provoke and quicken him to love, and good works, then he may publickly preach, open and apply Scripture.

Vid. Pet. Mart.
loc. com. p. 329.

17.
Vid. Zench. in
quantum præ-
ceptum p. 769.
Vid. Rutherford
due Right.
p. 297.
Ob. 2.

Sol. 1.

The argument halts already; he may exhort his brother privately, and provoke his brother, and quicken him to love and good works, and yet not preach. I told you in the beginning this was not the question. 2. These Scriptures would serve as well to prove it the duty of those that are not, as those that are *gifted*, it is a common duty upon all Christians.

But the Scripture is plain, that *he that hath a talent must improve it*, Mat. 25. 25, 30 or be condemned for hiding it.

1. We know, *Theologia parabolica non est argumentativa*, there is no great trust to arguments for positive truths from parabolical expressions; what talents are there meant is not exprest.

2. If it be meant of ministeriall talents, Mr. Gillespy well notes, *that it will prove a perpetuall Ministry*, Luke 19. 13. *Occupy till I come*, and a called Ministry, Mat. 25. 14, 15. the Lord called his servants.

3. (Saith Mr. Gillespy) it will prove *that women may preach too*.

4. The servant must improve *but his talents*; the gift of preaching is not (as we have proved) every gifted brothers talent; the talent of preaching, is a ministeriall office and authority, not gifts meerly.

5. For gifts, they are indeed a talent, but is there no other way of improving them, but in *publick preaching*? he that hath them must improve them in his sphere, every man that hath a talent of wisdom must not improve it by taking upon him to govern a City without a call and authority to it.

But

But it is prophesied concerning the Gospell times; That God would powre out his spirit upon all flesh, & their sonnes and their daughters should prophesie, their old men should dream dreams, and their young men should see visions. And also upon the servants, and upon the handmaids in those daies will I powre out my spirit, Joel 2.28.

Ob. 3.

If this text prove that God promised that in his Gospell Church, persons not ordained to the worke, should preach, &c.

Sol.

1. It proves, that all persons should doe it, whence comes then the distinction of gifted persons only doing it? all flesh should do it, all sorts of persons, and then who should be taught.
2. It proves that women also should Prophecie, your daughters shall prophesie. v.28. the handmaids, verie 29.
3. It seems to speak, for preaching asleeptoo, or at least preaching from dreams and visions.
4. It is plain, that there the Prophet foretold only what should happen in an extraordinary time under the Gospel, in the daies of Pentecost, as you may easily see by the Apostle Peters application of it to the present time, Acts 2.17.
5. I might add that according to that place, Preachers need not so much as election, or the call of the Church, but you have the true meaning of it.

But there are a fourth sort of Scriptures, which are much relied upon, viz. such as speak concerning Prophe-
 sying. Rom. 12.6. 1 Cor. 14.1. 1 Cor. 14.24. 31.39.
 1 Cor. 14.5. 1 Cor. 14.34.5. The Argument is this—

Ob. 4.

—Gospel propheying is ordinary preaching, and ordinary interpreting. But the Gospel holds forth, that every one that hath gifts ought to propheise and may propheise.

Ergo they may ordinarily preach.

Now to this I answer.

That the proposition is false, Gospel propheying spoken

Sol. 1.

GERMANUS in
1 Cor. 12.

Rutherford
Peaceable
plea. c. 16. 249.
Gillespy Miscel.
q. c. 5. p. 69.
Vid. Mr Se-
manus Vindica-
tion; in his
answer to
Chilenden.
Vid. Bucannus.
loc. com. p. 487.
in q. 14. & p.
488. q. 18.
Vid. Arret.
Problem. theol.
q. 62. p. 341.
Calv. 1. 4. Instit.
Sect. 4.
Propheta sine
omni ope hu-
mana repente
afflatu Sp. Sti.
concitati lo-
quebantur.
Pet. Martyr.
loc. com. p. 526.
b. 8.

of in those places is not ordinary preaching and interpreting of Scriptures.

This I could prove by the consent of expositors; some of which I shall hint, as Aretius, Calvin, Martyr, Di-
dat, Rutherford, Baines, Dickson, Gillespy, Gerard, Pareus,
Bucannus, Zanchy, Estius, Aquinas, (of the Ancients)
Chrysostome, Theophylact, Theodoret, &c.

But I suppose our Brethren will except against this
jury. I shall therefore endeavour to prove by Scripture
arguments, comparing Scriptures with Scriptures, that
by Prophets and prophecy in the new testament is
not meant the ordinary preaching and exhorting of (or-
dinarily) gifted persons, and here I shall do little more,
then give you summarily what those two learned men
have said already, Mr Rutherford and Mr Gillespy.

1. The Apostle distinguisheth Prophets from Pastors
and Teachers, both in Eph. 4. 11, 12. and 1 Cor.
12, 28, 29.
2. The Apostle in all those three places *set them next*
Apostles, above Evangelists, & Pastors, & Teachers:
and is that the place of gifted Brethren think we?
3. They are *Enumerated in all those three places a-*
mongst officers of the Church.
4. They are mentioned with a note of singularity, 1
Cor. 12. 29. 30. *Are all prophets? are all teachers, &c.*
5. Prophets in all the old and new testament, *signifie*
some in officio peculiarly call'd and sent. 1 Sam. 3. 20.
1 Sā. 22. 5. Act. 13. 1. Act. 21. 10, 11. Act. 11. 27, 28.
6. These Prophets *speak by extraordinary revelation.*
1 Cor. 14. 26. v. 30.
7. The Apostle plainly distinguisheth, this prophesying
from the word of knowledge and the word of wis-
dom. 1 Cor. 12. 8, 9, 10, 11.
8. The word prophesying is generally used in the new
testament for that which is extraordinary & by revela-
tion, Mat. 26. 68. Rev. 1. 3. Act. 21. 9. Luke 1. 67. Rev.

22. 10. 19. Rev. 10. 11. Mar. 7. 6. 1 Pet. 1. 10. Iud. 14. Luk. 1. 76. 7. 28. Matt. 21. 26. 14. 5. Matt. 13. 57. Matt. 7. 22. Act. 19. 6. &c. Io. 11. 51. 1 Tim. 1. 18.

9. It is reckoned as one of the rarest gifts the Apostles had, 1 Cor. 13. 2. 1 Cor. 14. 16. preferred before the gift of tongues, 1 Cor. 14. 1, 2.

10. Paul compareth himself with these Prophets. 1 Cor. 14. 37.

11. The formal effect, (saith Mr. Rutherford) of *publike edifying, comforting, convincing, converting souls* are ascribed to these prophets, 1 Cor. 14. v. 1. 3. 4. 5. 12. 24. 25. 31.

12. Lastly (saith he) the Apostle in the 13 and 14. ch. of that first Epistle to the Corinthians, doth but set down *rights rules* for the use of the offices which he had set down to be the offices then in the Church, 1 Cor. 12. 28. 29.

By all this it plainly appears, that those places about prophets and prophecyings, will not serve our brethrens turn, to prove their ordinary preaching, opening and applying Scriptures.

For those prophets it appears *were officers in the Church and extraordinary officers*, whose *cal* was *extraordinary*, and whose *work* was *extraordinary*, and whose *abilities* were *more than ordinary gifts*, even *extraordinary revelations*.

I must confess there are some reverend divines of another judgement, but their reasons are to be weighed. I must profess, that to me it is as clear as the light, that those Texts are to be understood of extraordinary officers in the Church. Our brethren have many things to object: they are all answered either by Gillespy in his *Miscellaneous Questions*, p. 74. &c. Or, in Mr. Rutherford's *Peaceable Plea*, p. 250. Or, his *Due Rights of Presbytery*, p. 295. ad p. 305. Possibly some, who may have objections in their heads, have not their Books ready to satisfy them. I have therefore pickt out of them, their

Vid. Zanchi. 4. li.
771. in quar.
preceptum.

Ob. 1.

judicious answers; and take them shortly.

Ob. 1. First they say, *Judas and Silas were call'd Prophets, Acts 15. 32. And they exhorted, yet they were out of office; they are call'd Brethren, v. 22.*

Ans. 1. *Silas was an Evangelist, he went about with Paul, Acts 16. Preaching the Gospell every where, through Amphipolis & Apollonia to Thessalonica, Act. 17. 1. 4. To Berea. v. 10. He was an extraordinary officer.*

Vid. Gillespy
p. 85.

2. *What though they be call'd brethren, yet they are call'd the chief amongst the Brethren; one that was chosen to travell with Paul was call'd a Brother, 2 Cor. 8. 18. Apollos is call'd a brother, 1 Cor. 16. 12. Yet he is a preaching Minister Pauls fellow labourer, 1 Cor. 3. 5. Timothy the Evangelist is call'd a Brother, 2 Cor. 1. 1. &c.*

Ob. 2.

Ob. 2. *The witnesses are said to prophesy, Rev. 11. 3. Now private Christians are the Lords witnesses against Antichrist, not Ministers only; therefore they may prophesy.*

Vid. Rutheford
due Dight, p.
195.

Ans. 1. *It is the opinion of Reverend Divines, that by the two witnesses are meant Ministers; so Innocentius, Cooper, Pareus, &c.*

2. *What prophesying is there meant, is not clear.*

3. *It lies upon them that bring this objection to prove,*
1. *That by witnesses there are not to be meant some particular persons extraordinarily, or ordinarily gifted and sent.* 2. *That their prophesying is ordinary preaching, in orderly Churches constituted.*

Ob. 3.

Ob. 3. *1 Cor. 12. 7. It is said the Manifestation of Spirit is given to every one to profit withall; therefore all may prophesy.*

Ans. Read on first. The Apostle tells you in the very next words, that in your sense the manifestation of the spirit is not given to every one. *To one is given by the Spirit the word of wisdom, to another the word of knowledge, by the same spirit, &c. v. 10. To another prophesy; where note,*

1. *That the Spirit hath not given to any one all gifts but*

but this gift to one, & another to another; the manifestation of the Spirit is given in one kind or other to all.

2. Observe that *prophecy* is distinguish'd from the word of knowledge, by which it is plain; that prophesying is not exhorting by the word of knowledge, &c.

Fourthly they object, the Apostle saith, *you may all prophesy one by one; that all may learn and all may be comforted*, 1 Cor. 14. 31.

1. So the Scripture saith Christ died for all; this is an arrow out of the Arminian Quiver. But it will not fly home; for,

2. Surely none might prophecy, but those that were prophets, 1 Cor. 12. 29. *Are all prophets?*

3. It is sure enough *women might not*, 1 Cor. 14. 34. Yet all brings them in too.

4. It is plain enough, *all of the men did not prophesy*, 1 Cor. 12. 5.

5. It must be meant *all you, that have the gift of prophesie* and are called to it, &c. *These were all extraordinary officers.*

Fifthly, they object, that the places cannot be meant of extraordinary officers; for, 1 Cor. 14. 26. It is said, *every one of you hath a Psalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an interpretation.*

An. 1. What one in the Church hath, every one hath, that is *finaliter* and *objectivè*, for his good and benefit; So Luk. 16. 29. It is said *Dives Brethren had Moses and the prophets.*

So Eph. 1. 7. *We have redemption*, yet are no redeemers, so in many other places (which Mr. Gillespy quotes) the Apostle shewes how the Acts of their officers were all for their good and advantage.

2. By this Text, every gifted brother might compose *new Psalms, speak revelations and strange tongues* as well as prophesie.

3. By this Text there is not only a liberty of prophesying

Ob. 4.

vid. Mr. Rutherford. p. 299
And Gillespy. p. 76, 77.

Ob. 5.
Gillespy. p. 77.

(in our brethrens sence) granted, but it is positively said they all had *these gifts*, but that this is not the Apostles meaning is plain, 1 Cor. 12. 29. *Are all prophets? do all speak with tongues?* and 1 Cor. 14. 5. Paul wisheth that they could all *prophecy*, and *speak with tongues*, by which it is plain some could not.

4. Every one can only be every one of your prophets; for those that were not prophets could not prophecy.

5. The Arminians and Universalists too, keep a great deal of stir with this terme *every one*; now it is plain from other Scriptures, that every one is taken but for some. 11. 9. 17. *Every one of you is an Hypocrite.* Eph. 5. 33. *Let every one of you in particular so love his wife, &c.* Sure the Apostles meaning was not that those who had no wives should love their wives, 1 Cor. 1. 12. *Every one of you saith, I am of Paul; and I am of Apollos, &c.* The Apostles plain meaning is, that one said he was of Paul; and one said I am of Apollos, &c.

But further they say. *The gifts which are required in a Prophet, are such as men ordinarily might have, &c.* 1 Cor. 14. 3. 26. Such as tend to Edifice, &c.

Sol. 1. This is a *begging of the question*; we deny it.

2. It is no proof, because the Apostle saith, that the end of prophesying is Edification, 1 Cor. 14. 23. 6. Extraordinary gifts were given for Edification, and extraordinary officers as well as ordinary.

But they object, *that we must not desire extraordinary gifts now*, 1 Cor. 14. 1. *The Apostle bids them desire they may prophecy.*

An. 1. So he bids them desire other spiritual gifts, as the gift of tongues, &c.

2. Though we (now these extraordinary gifts are ceased) cannot desire them, and pray in faith for them, they might; they were promised gifts to the first plantation of the Church, and not then ceased.

But these prophets were to be judged, examined & tried, therefore

Vid. Gillespy
ibid. p. 79.

Ob. 6.
Gillespy 80.

Gillespy 81.

Vid. Mr. Rutherford peace-
able Plea, 254.

Ob. 8.

therefore they were not extraordinary, 1 Cor. 14. 29. 32.

¶ An. Non sequitur. It doth not follow, the Bereans are commended for trying the apostles doctrine, yet they were extraordinary officers: and the Lord bidding his people beware of false Prophets, Mat. 24. 11, 24. gave a liberty for trying Prophets.

But these texts cannot be means of extraordinary prophets for there could not be such a number of the in one church.

An. This Argument is no way conclusive.

2. The Church of Corinth was very famous, and abounded in all knowledge and utterance, and came behind in no gift, 2 Cor. 8.

But extraordinary Prophets, were infallible and could not erre; now these were such, as the Church might judge, 1 Cor. 14. 29. 32.

An. This Mr. Rutherford calls a silly argument, for all Spirits are to be tried by the word.

2. Extraordinary Prophets might err: Samuel did so in calling Eliab the Lords anointed; and Nathan in setting David on work to build the temple. Elias was mistaken, when he said he was left alone in Israel; so did the prophesying disciples erre, Act. 21. 4. intelling Paul he should not go up to Jerusalem.

3. So far as they were guided by the holy Ghost (saith Gillespy) they could not erre, but they might have their own mistakes and errors. See more Rutherford's peaceable plea. 251, 252, 253.

But the Apostle distinguisheth prophesy from Ministry, Ro. 12. 6, 7. therefore they that prophesied were out of office.

An. 1. The Apostle in distinguishing prophesying from Ministry there, doth but distinguish extraordinary offices from ordinary. So Gillespy, and he citeth Gomar with him.

2. The whole strength of the argument lying upon that supposition, that the Apostle there so distinguisheth

Gillespy ibid.
Act. 17. 11.

Ob. 9.

Rutherford due
right. p. 301.

Ob. 10.

Rutherford
peaceable plea.
250,
Gillespy Miscr.
q. p. 82.

Ob. 11.

Gillespy p. 83.

guisheth it lies upon those that bring the argument to prove it.

Ob. 12.

Rutherford due
Right, p. 301,
302.

But the Apostle in 1 Cor. 14. Forbidding women to prophesie; licenseth the brethren that were men.

Ans. 1. Truth, he licenseth some men, viz. Such as are prophets, but not all. The Lawes of France (saith Mr Rutherford) forbid a womans sitting on the throne; doe they therefore license all French men to usurpe it?

2. (Saith Mr Rutherford) women must not administer the Sacraments, doth it therefore follow that all men may? But further they say,

Ob. 13.

Gillespy Miscell.
quest. 75.

In forbidding women to prophesy, he plainly sheweth that he speaketh not of extraordinary prophesying; for women propheticesses might speak in the Church, Ex. 15. 20. Jud. 4. 24 Miriam and Deborah so prophesied, and Anna, Luk. 2. 36. and those Acts 2. 17, 18. 1 Cor. 11. 5.

Ans. 1. But where do we find, that after the Churches in the Gospel were orderly constituted, women propheticesses spake in the Church? none of the quoted places prove it, except it be, 1 Cor. 11. 5.

Vid. Pl. Rutherford's due right
302.

2. For that place, 1 Cor. 11. 5. Where it is said a woman that prayeth, or propheseth with her head covered, dishonoureth her head; it is to be understood of a woman that joynes in praying or prophesying.

Vid. Dr Seaman.
παράδοξα-
ρισμ.
5. 74. p. 250.

3. If that place, 1 Cor. 11. 5. proveth it, it must be meant (by their own confession) of extraordinary prophesying, or else it proves nothing; and if prophesying be so to be expounded there; surely they will allow the same exposition in the 12. and 14. Chapters; and then what is become of our brethrens argument.

Thus I have done with what our brethren have to say in the defence of those places; which speak of new Testament prophets, and prophesying, which they would have gifted persons preaching, &c. I hasten to their fifth argument from Scripture precepts.

Fifth Arg.

A fifth objection which they make of this sort is from

from, 1 Pet. 4. 10, 11. *As every one hath received the gift, even so minister the same one to another, as good Stewards of the manifold graces of God; If any man speak, let him speak the Oracles of God.*

For this place of Scripture, and the understanding of it, observe,

1. *That here is not only a liberty granted, but a duty enjoined; so that by this text, (if it were for the purpose) gifted persons were bound to preach, yea and that;*

2. *Without Election and calling; for the Churches neglect of their duty, must not make him neglect his: according to this place he is bound to do it, whether they desire it or no; which I suppose will not be granted.*

3. *Dr. Seaman rightly answers this, that every one is to use his gift with respect to the gift it self, and to his place and calling, the meaning can be no more then this. Let every one that hath received a gift, in his place and calling use that gift, by Ministering it to another; the Minister in the Assembly, the private person in his family; otherwise,*

It will prove that women may preach too; it is not enough to say no, they are forbidden in another place, so are all not ordain'd implicitly at least as I have proved.

4. *By gift it is very probable may be meant office. For,*
 1. *He says it must be administred as Stewards. 2. The Apostle instancing in particulars, v. 11. Instanceth in two acts of office, exhorting and ministering, Rom. 12. 8. By which place saith Dr. Seaman, this is to be expounded. And if so, the meaning is only this: As any one hath received any office in the Church, so let him Minister the same as a faithful Steward who is intrusted by his Master; and then it makes nothing to our brethrens purpose, til they prove that they have received that gift, and be in office to Minister, &c. It is no more then this, you that are in office, be diligent as faithful Stewards of the*

Sol.

Vid. D. Seaman Vindica. in an. to Childenden.

Quere, whether that text, 1 Pet. 4. 10, 11. be not chiefly to be understood of giving Almes; & the gift spoken of be not this worlds goods; the context seemes most to favour that Interpretation V. M. Rutheford Dec Right of Presbytery. p. 294.

grace of God neglect not your office, but minister in it to others; and so I have dispatcht those Arguments which I ranked under the first head. Such as are drawn from Scripture-precepts, promises, or dispensations, &c. I come to the second, viz. Such as are drawn from Scripture-presidents. We find (say our brethren) examples in Scripture of those that were gifted and exercised their gifts, &c. Their first instance is, that

Ob. 1.

Eldad and Medad prophesied in the Camp, and Moses said, would God all the Lords people were prophets, Num. 11. 26, 27, 28, 29, 30.

Sol.

This instance is much relied on, but upon very small ground, as you shall see by considering, first,

Vid. Rutherford
due Right,
281.

1. That this is but an instance from the order of the Jewish Church (if prophesying there were an ordinary work) you would be angry if we should say, *The Jews had a national Church; therefore we may have one*, though wee conceive it a truth, yet you will not grant us that, but tell us Church order is since altered; and for our instituted worship we must look to new Testament order. But secondly,

2. *Prophefying* and *preaching* are two things even under the Gospel, to be sure, prophesying in the old Testament, far and rudely differs from preaching in the new, you may say as much for *Isaiah*, *Jeremiah*, &c. as for *Eldad* and *Medad*; but if you do, your conclusion will run mad, by that time you have made it.

Rutherford due
Right p. 281.

3. The Jews say *Eldad* and *Medad* were of the 70. Elders, upon whom was poured out of the spirit of prophesie, that was on *Moses*.

4. However (saith Mr Rutherford) they had not only a naked and bare revealing to them of the visions of God, but an extraordinary impulsive Commandment from God, setting them on action to prophesie.

5. For *Moses* his wish, he doth not wish, would all the Lords people were Priests: the Priesthood was a stand-
ing

ing office, to which there was to be a solemn admission; but a Prophet was an extraordinary person extraordinarily inspired by God; and Moses might wish that all the Lords people were Prophets; we wish the same, or at least could wish it, if we thought such Prophecy were not ceased; and yet we durst not wish that all the brethren that have gifts would exercise them.

A second objection is that, 1 Chron. 17. 7, 8, 9. Jehosaphat sent to the Princes, to teach in the Cities of Judah, and they taught, yet were not ordained.

1. This is again a proof from the Jewish order, which you will not stand to but where it serves your turns.

2. They were sent it seems by Jehosaphat, they had then some thing more then gifts, or then the election and call of the people.

3. Mr. Seaman notes, that their teaching was not preaching, but giving religious charges as Judges of Assize should do.

4. (saith Mr. Seaman) these were Princes, not the lowest of the people.

5. He sent the Levites with the Princes, and Priests too v. 8. It is the opinion of expositors, that the Priests and the Levites taught the people: The Princes went with them, for their better reception and authority; non enim usurpârunt sibi functionem alienam (saith Lavater) they did not usurp, the Priests and Levites calling; there were five Princes, nine Levites, and two Priests, and after the enumeration of the Priests and Levites, it is said, They taught in Judah, and they had the Book of the Law of the Lord with them.

A third instance they bring is that, Acts 8. 14. Where it was said, that after the persecution at Hierusalem; they that were scattered abroad, went every where preaching the word, and Acts 21. 19, 20.

Ob. 2.

Vid. Rutherford
due Right
283.

Vid. Lavater
ad loc.

Vid. Mr. Rutherford Peaceable Plea. p. 255.

Vid. Mr. Seaman Vindication in his answer to Chitenden.

Ob. 3.

Sol.

Vid. D. Seaman.
Ibid.Rutherford
peaceable Plea
157. Due
Right, 293.
Vide Gillespy
miscellaneous
questions, p. 566
Ibid, 257.Ob. 4^aSol.
Vid. D. Seaman's Vindica-
tion. Ib.Cheminisius loc.
com. 3^a p. 133.
Saiſt Apollos
was vocatus
mediatè.

An. 1. But how doth it appear, that those that preached were not ordained. *Lukes* silence in it proves it not.

2. Philip, who was one of them, and the only one named, v. 5. was ordained, *Acts* 6. 6. and *Acts* 21. 8. expressly call'd an Evangelist.

3. But suppose they were not ordained. The case was extraordinary, for it was a time of persecution; they were dispersed from the Apostles, &c. This was excepted, before I stated the question. Dr. Seaman says, this is no better argument then if one should argue. — *Because when there was no King in Israel, every one did as it seemed good in his own eyes, therefore Subjects at any time may do so.*

4. Mr. Rutherford notes, that it is the opinion of many grave Divines, that those were the seventy disciples, not private professors.

A fourth instance is that of *Apollos*, *Acts* 18. 24, 25, 26. He they say was not ordain'd, and he preached, &c. But it is answered.

1. It was in the Synagogue, not in a Gospel Church. Dr. Seaman answers this, that it is but an instance of the liberty given by the Jews; or, rather taken where was no Church in being.

2. How will it be proved (saith Mr. Gillespy) that *Apollos* being one of *Johns* disciples had no Commission from *John* to Preach.

3. (Saith he) *Apollos* seemes to be more then a gifted brother, for he is ranked with *Paul* and *Peter*, 1 *Cor.* 1. 12. He is call'd a Minister, 1 *Cor.* 3. 5. Put all together.

Apollos was a Disciple of *John*, mighty in the Scriptures, Eloquent, instructed in the way of the Lord; fervent in the spirit, and it doth not appear he was ordained; and he Preacht and taught others in a place where were no Ministers; therefore those that we are sure are not ordained, and have not such gifts may preach ordinari-

ly in places where Christ is known. Is this a good conclusion think we?

Sixthly they tell us, *The Pharisees, and Lawyers, and Scribes, taught publicly amongst the Jewes; yet were neither Priests nor Levites.*

An. 1. *They were officers in the Jewish Church, Mat. 23. 12, 13, 14. They sat in Moses Chair; therefore Christ bade his Disciples hear them.*

7. Ob. *Christ at twelve years old went into the Temple, and askt questions; now it is plain, they did not take him for an officer, for a Prophet extraordinary.*

An. 1. *What they took him for is no great matter, it is sure enough he was a Prophet, and a great Prophet.*

2. *It was but their sinfull liberty they gave, (not acknowledging Christ a Prophet) to permit it.*

3. *It is plaine he was taken for an extraordinary Prophet, Luke 3. 21, 22, 23. Luke 4. 14, 15, 16. John 3. 1.*

Christ sent out his twelve Disciples, and the seventy to Preach; yet they were not officers, for Eph. 4. 10. Till he ascended up on high; he gave not his gifts to men, &c.

An. 1. *They had something more then gifts, and a call; Christ bid them go; they had an extraordinary mission.*

2. *They were not Apostles in office to preach to all Nations till after Christs resurrection; for he then gave them their Commission, Matth. 28. 19. But it is plaine they were in office to preach before in Judea, Christ sent them immediatly, Matt. 10. Luke 10.*

3. *That they were in some sense Apostles is plain, for Indau had an Apostleship, Act. 1. 25. Yet he was not alive, to take his Commission after Christs resurrection.*

4. *That place Eph. 4. 10, 11. only implies, that the full dispensation of the Spirit was after Christs ascension.*

Ob. 6.

Rutherford
Due Right,
p. 286.

Ob. 7.

Vid. Rutherford,
Ibid.

Ob. 8.

Vid. Rutherford
ib. 287.

288.

289.

290.

291.

Ob. 9.
Luke 8.39.

Christ bids the dispossessed man, go shew forth the great things God had done for him, and he went and preached them, yet he was not in office; therefore persons out of office may preach, &c.

Rutherford.
ibid. 291, 292.

Sol. 1. Christ bid him do it, he had an extraordinary Commission.

2. He was authorized onely to speake of the Miracle wrought.

3. He was authorized but to speak his experiences to his own house.

4. He published it further, Mar. 9. 20. But he had no such Commission from Christ.

—Further they object.

Ob. 10.

The Samaritane woman Preached, Jo. 4. 28. And many believed, v. 39.

Rutherford, ib.

An. 1. If this holds for our Brethren, women may preach.

2. There was no constituted church nor ordinary preachers.

3. She did but occasionally declare one point of the Gospel. But we read that the house of Stephanus ordained themselves, to the ministry of the Saints, therefore we may do so.

Ob. 11.

Aret probl.
theol. 349.

P. Martyr, loc.
com. 528.

Gillespy Miscel.
qu. p. 10.

An. This argument I find answered by diverse, take the answers given to it shortly.

1. Many understand by the Ministry of the Saints there ministering to the poor: which is so called 2 Cor. 8.

4. 2 Cor. 9. 12. thus Gillespy, and Aretius.

2. Others say, by their ordaining themselves is meant no more, then that they gave up themselves to it, and desired the office of their own accord, as 1 Tim. 3. 1. and Isaiah said Iai. 6 8. here am I, send me, so Zanchius, yet they were sent after this, as Zanchy argues.

Zanchi. in
quart. praecept.
p. 769.

Ob. 12.

3. Cyprian saith: Novatianus in Ecclesia nec Episcopus est, nec computari potest, qui Evangelica & Apostolica traditione contempta, (nemini succedens) à seipso ordinatus est.

Habere

Habere namque aut tenere Ecclesiam, nullo modo potest qui ordinatus in ecclesia non est. Cypr. Epist. that is,

Novation is no Bishop, nor to be so lookt upon, who contemning the Evangelicall, and Apostolicall tradition (succeeding none) hath ordained himiſelfe; for none can have or hold a Church, who is not ordained in the Church; this was the judgement of the primitive Churches concerning those that are selfe ordained preachers: But I hasten to an end. One objection I have slip't, I will take it up at last.

A last instance is that of *Paul Acts 9. and Barnabas, &c.* If *Paul and Barnabas before they were ordained preached*, then gifted persons may without ordination, — *Nego consequentiam.*

Ob. 13.

1. *Paul had an extraordinary Commission, he and Barnabas too were Apostles, and needed not ordinary ordination, Acts 9. 15.*

Sol.

2. *Acts 9. 17. Paul was filled with the holy Ghost before he preached, we suppose all gifted brethren are not so.*

3. *Paul and Barnabas were afterwards ordained, Acts 13. 3. 4. These are all the instances they have from Scripture presidents. I come to the third head of arguments drawn, A pari ratione, so they have two or three instances.*

Arg. 1.

If probationers, such as intend the ministry may preach, then gifted brethren may preach, but we confess they say that such as intend the ministry may preach a while to a Church to exercise and try their gifts. This they think is argumentum ad homines, the strength of it lies in this, because such expectants before they are ordained are no more then gifted brethren, and what they may lawfully do, by the same reason others that are of the same ranke with them may do. But I answer.

1. *This is out of the question, I excepted against it at first.*

Sol. 1.

2. *There is not the like reason, for the scripture commands,*

*Vid. Rubertford
Due Right.
p. 281. 305.*

mands, that they should be first proved, and then tried, and that hands should not be laid on them suddenly, now to this end their preaching is necessary.

3. They should not preach ordinarily without approbation.

4. They are such as have set apart themselves wholly to that work, and desire the office, and being approved by the Presbytery, onely preach for their tryall, till they have a full approbation, and then be ordained, where now is *par ratio*?

Arg. 2.

A Second instance they think to choke us with is, that of fellows of Colledges, thus they argue;

If a Bachelour of Arts, may common-place in a Colledge-chappel, though not ordained, the a gifted brother may lawfully preach though not ordained, &c. the reason is, because till he be set apart, he is no more then a gifted person.

Sol.

But the lawfulness of the former, we confesse they say—Ergo. *Pari ratione*, they will extract of us they think a confession of the latter. But alas, the comparison halts, and if we lay this gifted brother and Colledge-fellow and their acts together, we shall see it.

*Vid. Rubertford
Due Right.
p. 305.*

1. I never knew, that Common-placing call'd preaching.

2. Neither is it in the thing so, but a meere scholastick Exercise.

3. Neither is it done in a constituted Church, as an ordinance of God to them, but in the schools of learning.

4. Neither is it ordinarily done by any one, nor ought it to be done on the Lords day in time appointed for publicke ordinances.

5. Besides, it is done by them that intend the Ministry, for their probation and triall before they go out to an ordinary preaching of the Gospel.

6. If any do it upon other account, or in any other way, or to any other end, Let them speak for themselves, we have nothing to say for them.

Arg. 3.

A third argument they draw from this head, a *pari ratione*, is this: *If a Master of a family may open scripture & apply*

apply it in his family, and a private Christian may exhort his brother, then *pari ratione*, by the same reason, they may do the same acts to many, if to five, then to ten, if to ten then to twenty, if to twenty then to a hundred, if to a hundred then to a thousand.

But this we deny, and the *par ratio* of it too; and to justify our denyall we say:

1. If there be a hundred in his family he may: but secondly,

2. If they be out of his family, he acts out of his sphere, he hath Gods command to teach his brother privately, and to teach his family, God hath call'd him to it, and he is in his place, *Deut. 6. 6.* warrants him, *Abraham* was to teach his family, &c. But no Scripture warrants his doing the like to a Congregation, there is not the like Scripturall reason, though there seeme to be the like carnall reason.

3. It is one thing for Christians to exhort one another, and another thing for them to preach to their families, and to preach one to another; he that preacheth doth it *ex officio specialis delegationis*, by office, &c. as an act of office with authority, the Preacher interprets the word. (saith *M. Rutherford*) the private person doth but use, accommodate and apply the sense & interpretation of the word to his acts of admonishing, rebuking, comforting his brother, &c.

I am now come to speak to the last sort of arguments which are brought from rationall grounds, and are not *argumenta ad hominem*, but stand upon their owne bottoms (though rotten ones in this case) *viz.* Carnall reason.

First they argue from the end of Ordination: *The end of it say they, is but to publish the calling of a Minister;*

—Ergo, so he be published and call'd, it is no matter for Ordination.

Not too much hast friends!

1. Ordination is not a mere publishing of one to be Minister

Sol.

Vid P. Martyr.
l.c. com. p. 529.
17.

Ibid.

V. d. Rutherford
peaceable Plea,
p. 259, &c.

Arg. 1.

Sol.

ster, but it is the Ordinance of God for the constitution of such an Officer as a Gospell-preacher, it is that without which he is no Gospell-preacher, though he may be a Gospell-Christian, and gifted too.

2. If it were only a publishing one to be a Minister; yet one could not lawfully execute the office of a Minister without it; for we must keep Gods order. 3. This Argument would have served to have excused Uzzah, both for touching the Ark and carrying it on a Cart, when he should have carried it on his shoulders, for which God smote him, 1 Chron. 13. 10. ch. 2. 15. 2. 12. 13. The end of that command was as Numb. 4. 14. 15. ch. 7. 9. Only that the Ark, should be carryed reverently; what matter whether it was carryed on a Cart, or on their shoulders. Whether they touched it or the Priests only, yet it is expressly said, 1 Chron. 13. 10. 1 Chron. 15. 13. that for these two breaches of Gods order Uzzah died; God will have his ends done by his means and in his order. It is a dangerous thing for us, when God hath prescribed us an order for his worship to make our selves wiser then God, by arguing from carnall reason a needlesse of observing punctilioes, as we thinke, which he hath commanded. The Hebrewes say well; *Non est minimum iota Legis à quo non magni montes pendent*, there is not the least tittle of the Law, but is very weighty and considerable.

Arg. 2.

Whatsoever substantiall act belongs to the making a Minister, or is solemnized in Ordination is done in Election. — Ergo those that are elected need no Ordination, they are Ministers.

Sol.

1. It is false to say, that whatsoever substantiall act belongs to the making of a Minister, or is solemnized in ordination is done in Election. The mission of the Presbytery, is a Substantiall act which must goe to make a Minister of Christ, and this is not in Election.

2. Suppose it were true, that all substantiall acts are done

done in Election; yet in the administering Ordinances of God, all circumstantiall acts are considerable.

3. But it is a rotten distinction, to distinguish of substantiall and circumstantiall acts, in businesses relating to Gods worship, in which we must have an eye to every tittle of Institution; if any say all necessary acts are done in the peoples Election, it is false; and no better then *Pessio principis* in Logick.

4. However, Gifts alone doe not qualifie; for that is no act, neither substantiall nor otherwise.

But saith another;

What vertue doe you think a Priests hands can have in them? that the laying on of them should make a Preacher, that they should give authority to preach the Gospell? what are they, what is their Act?

1. Thus, *Prophane wretches and Apostates blaspheme all the ordinances of Christ: what vertue is there, saith one, in water, that the child should be baptized? cannot you, if you have a mind to it, sprinkle your childs face at home with water? or what vertue is there in the bread and wine in the Lords Supper, that you should make a business of conscience to prepare your selves, &c?* It is true, there is no great *Physicall vertue* in any of these, nor in the *Presbyters Acts in Ordination*; but they are all Gods Ordinances, which he hath appointed for his worship; and which without *blasphemy* thou canst not revile, nor without breach of Gospell-duty neglect; the weight of these things lyes upon this, that they are Gods Ordinances, and who art thou that blasphemest?

2. *Ministers are but men, no more then others in their naturall capacity, and subject to like infirmities; but in their ministeriall capacity, they are the stewards of the mysteries of God; officers in his Church whom he hath authorized to those acts, and to set apart others, they are entrusted from Christ with that power.*

If none must preach but those that are set apart by the

*D fferet Blessio
ab ordinatione,
quia illa praecedit,
hac subsequitur, &c.
Vid. Zanch. in
quartum prae-
ceptum. 778.*

Arg. 3.

Sol.

Arg. 4.

Presbytery and ordained by them, then preaching is at an end, for there are no Presbyters to ordaine, but such as have their authority themselves from Rome, which is a false Church, and none could have true ordination from it; and therefore cannot give it to others.

But to this Popish Argument, I shall speake when I come to handle that question; By whom Gospell-preachers must be set apart, which I now hasten to.

QUEST. III.



Quest. III.

Whether those that are to be set apart for the work of ordinary preaching and dispensing out the mysteries of God must be set apart by the Presbytery, that is, by other Ministers in Office.



IN the discussing of this question, I shall observe the same method which I observed in the former.

1. I shall tell you negatively, what I contend not for, and truly state the Question.

2. I shall prove the *Affirmative*.

3. *I shall answer objections.*

First, the Question *reacheth not to cases of necessity* when there can be no preaching, if there be not a liberty granted for some to preach ordinarily that are not formally ordained: As if a company of Christians should be by providence cast amongst Heathens by shipwracke, having no lawfully ordained Ministers with them, nor no Presbyters to ordain them. Doubtlesse, in such cases something may bee done that in other cases is not warrantable, the people may set one of the Brethren (doubtlesse) in such a case apart by *Fasting and Prayer*; or if they have one Minister with them, and there bee a necessity of ordaining more, doubtlesse, he alone may lay his hands upon some of the Brethren, and appoint them

See M. Ruher.
Divine right.
p. 187.

2.

to the work. *Jansenius* thinks that in such cases they should wait for an immediate extraordinary Call from Heaven: But *Vossius*, and *Ruherford*, and the most sober Divines yield the contrary.

2. The Question teacheth not so far as to call in question the lawfulness of their Ordination, who were ordained by *Bishops*, with other Presbyters, without doubt their Ordination is valid, for the Preslates in that Act acted but as a Presbyter, and his Ordination of Ministers was a Presbyteriall Act.

3.
See Zinck. l. 4.
780. 781, 782,
784.

3. The Question is not, to whom Election or Calling of a Pastor belongs, it is concerning Ordination, viz. the solemn setting apart of him that is chosen and called by Fasting and Prayer and Imposition of hands.

4.

4. The Question is not, Whether those that ordain a Minister must be the Presbytery of the next Precinct or Classis, or all of the same Classis? The distinction of Classis is a business of Order; I know no sober man but will say any competent number of lawfull, ordained, fixed Ministers, where-ever they dwell (joyning together) may ordain a Minister, yet *Augustine* and *Cyprian* tell us, it was the practice of the Church in those times, to take *Proximos Episcopos*, the next Ministers. So then the Question is,

Aug. l. 7. p. 103.
See Cyprian
Ep. 52. p. 101. a

Quest. Stated.

Quest. To whom the work of setting one apart by fasting and prayer, &c. to the office of the Ministry belongs, whether to the Civil Magistrate, or the whole Church, or to a Bishop or the Presbyters? The Proposition I maintain, is this,

Prop.
Negamus ab Ecclesia, juxta ordinem à Christo institutum, nostros præcones non mitti; ergo enim is est ut Pastores elegantur, vocentur &

That the work of setting one apart that is chosen, and called, and approved, and tried to the Office of Ministry by Fasting, and Prayer, and Imposition of hands, belongs to a company of lawfully ordained Ministers: I will prove it but by one Argument.

Arg. This work belongs only to those who can by Scripture Precepts or Presidents be warranted in the doing of it: This none will deny. But

But a company of lawfully ordained Ministers only can by Scripture Precepts or Presidents be warranted in doing of it, *Ergo*

1. Let me prove that they are warranted.
2. That others are not.

For the first, That they are warranted; See 1 Tim. 4. 14 *Neglect not the gift which is in thee by laying on of the hands of the Presbytery.* It is not by the laying on of the hands of the Civil Magistrate, nor yet by the laying on of the hands of the People, but of the Presbytery. What is meant by Presbytery there. Authors generally agree, that it is *Nomen Collectivum*, a Collective name, and signifies more than one Presbyter; To be sure the multitude of Beleevers was never called the Presbytery, and the Civill Magistrate would think it a terme of dishonour, if we should expound it to be meant of them.

Secondly, If you look both in the 1 Tim. 5. 22. *Timothy is commanded to lay hands suddenly on no man;* and Tit. 1. 5. *Titus is left in Crete, that he might ordaine Elders in every City.* If the multitude of Beleevers might have done it, *Titus* might have gone away with *Paul*; nor will it follow, that because *Timothy* and *Titus* were to do it, therefore a single Bishop may do it. For first, *It is not Evident there were any other Officers besides Timothy and Titus.* And besides, secondly, *Timothy* and the Presbytery may be meant, though he alone be mentioned. So *Paul* in one place tells him, that the gift was in him by the laying on of his hands, 2 Tim. 1. 6. yet 1 Tim. 4. 14. *Pauls* hands were not alone, but there was the hands of the Presbytery too.

Thirdly. Look into the practice of the Apostles, by whom were Church-Officers ordained in those daies, Acts 6. 6. Acts 14. 23. *Paul* and *Barnabas*—ordained the Elders in every City. Now we never read, that there was any precept for the multitude of Beleevers to ordain, nor any president of it, as is already noted,

mittantur à Presbyterio Ecclesia. Pareus in dub. ad Ro. 10. 15. 244. See Zanch. in 4. præc. 786, 787. See Pol. Syntag. 1. 2. 557 f. See Calv. ad loc. 504. Estium ad loc. Gouanus ad loc. Aquinas ad loc.

2.

3.

Wickins Ples.,
pag. 6.
Rutherford's di-
vine Right.
pag. 188.
Zanch. Ares.
Calvin, Mart.
Bucan. Polas.

both by Master *Wickins*, and Master *Rutherford*.

And to all these I might add the Judgement of all Sober Divines, & of the Churches of Christ every where, but I shall spare that; for first, *D. Seaman* hath done it to my hands; and secondly, Our Brethren will except against them as incompetent Judges. The Scripture is an even witness betwixt us both; and how that speaks you have heard. I should prove that none others are warranted: but *affirmanti incumbit probatio*, I shall do this in answering Objections which they bring from Scripture.

There are many Objections brought against this, and most of them are already answered by abler Pens. I shall do little more than collect their answers and give you them together.

Arg. 1.

The power of the Keyes is given to the multitude of Believers. Now to whom the Keyes belong, to them Ordination belongs, &c.

Sol.

See *D. Martyn.*
1 com. 529.
See *M. Rutherford.*
Divine right,
190.
See *Zanchi.*
4. 769.

1. This is but a running into another Question, to whom belong the power of the Keyes?

2. *It is generally denied, that Christ gave the Keyes to any as believers to exercise it, nor doth that place, Mat. 16. 16, 17, 18. prove it.*

See *Zanchi.*
4. 769.

Arg. 2. *The multitude of Believers Ordained Matthiæ, Act. 1. 24, 25, &c.* To this *M. Rutherford* answers.

Sol.

1. *It is said, the multitude chose them, not that they ordained him.*

2. *Mary was amongst them, ver. 14. but sure she did not make an Apostle too.*

3. *Ver. 23. Those words they appointed two are to be referred to the Apostles, as may easily be collected by comparing ver. 17, 18, 19, 20, 21, 22.*

Arg. 3.
Sol.

Act. 13. 3. The Church ordained Paul and Barnabas.

1. This is *Gratis dictum*, it will hardly be proved.

2. The Text saith, there were Prophets in the Church of Antioch, ver. 1. and they ministered to the Lord, ver. 2. and

and to them the holy Ghost said, *Separate we Paul and Barnabas*, and v. 3. *When they had Fasted and Prayed, and laid their hands on them.*

Act. 14. 23. *The Apostles ordained Elders by the lifting up of the hands of the people*; the word signifies no more, as Beza, &c.

Arg. 3.

1. That the word *χειροτονία* in that place signifies no more than the meer lifting up of the peoples hands, to testify their consent, is spoken without proof.

Sol.

2. It is certain, that it is generally used by Ecclesiastical Writers for Imposition of hands. Vide *Seamans vindication*, p. 35. Leigh, *Critica Sacra* in N. Test.

3. Though Beza thinks otherwise, yet he doth not determine it, nor give reasons for his Judgement; you may see what learned M. *Seaman* hath noted for the defence of Beza. *Ibid.* 76, 77.

4. Lastly, (saith M. *Rutherford*) that place doth only prove, that Paul and Barnabas ordained Elders with the consent and suffrage of the People: Which is our very Doctrine.

The Apostles bade the Church look out seven men, Acts 6.

Arg. 4.

1. Right: But it follows, *whom we may appoint over this business, we, [not you.]*

Sol.

2. They looked them out, and chose them; ver. 5. they set them before the Apostles, but the Apostles prayed and laid their hands on them.

3. This is right Presbyterian Doctrine, the Church shall chuse and present, the Presbytery shall ordaine.

Cyprian gives the power of Ordination to the Multitude, and saies, *Plebs vel maxime potestatem habet, vel dignos Sacerdotes eligendi, vel indignos recusandi*; That is, the Multitude have the chief power of chusing worthy Priests, and rejecting the unworthy.

Arg. 5.

1. If this were for our Brethrens turn it would do them little good; for we could say, *Non sic fuit ab initio*, Christ

Sol.

an I his Apostles never said so: Christ is our rule, not *Cyprian*. But

2. *Cyprian* saith nothing to their purpose. The place which they quote I indeed find in *Cyprian*, in his 68. Ep. *Ad Clerum & Plebes in Hispania*, wherein he returns an answer to the Spanish Church, writing to him for his Judgement of what they had done for the casting out of two scandalous Priests, *Martialis* and *Basilides*, in whose stead they had chosen *Sabinus* and *Felix*; wherein the Father approves the Fact, and shews the danger of a Churches receiving Ordinances from scandalous Ministers, and therefore declares they had done well in casting out those two; and then adds; *quando ipse maxime habeat potestatem, &c.* That to the Church belongs the power of casting out scandalous Ministers, and choosing others: But withall *Cyprian* goes on in the very next words expounding himself, *Quod & ipsam videmus, de divina auctoritate descendere, ut Sacerdos plebe presentem, sub omnium oculis delegatur, & dignus atque idoneus publico iudicio ac testimonio comprobetur.* Saith he, we have it from Divine Authority, that the Priest should be chosen the Church being present, and that he be approved of by their publike approbation and testimony; and he goeth on instancing in that of *Num. 20. 25.* where the Lord commands *Moses* to take *Aaron* and *Eleazar* his Son, and to carry them to Mount *Hor*, and there in the presence of the Congregation he was to strip *Aaron* of his Garments, and to put them upon *Eleazar* his Son, *ve. 27.* *Cyprian* further expounds himself by that instance *Acts 6.* where (saith he) the Apostles called together the Multitude, &c. So that if we will give *Cyprian* leave to expound himself, his meaning is no more than this: *That in the choice of Pastors to Congregations the Multitude should have as much to do, as they had in Numb. 20. 27. and Acts 4. 5. 6.* And I pray, what was that? *Moses* was to make *Eleazar* his Priest in the presence of the whole

Cyprian, Ep. 68.
p. 165, 166.

Num. 20. 25.

whole Congregation: And, *Act. 6* the Multitude chose out seven, and set them before the Apostles.

But neither of these come near the business in hand; we willingly yield, 1. That Ordination should be *presente plebe*, in the presence of the whole Church; that as *Moses* put *Aarons Garments* on *Eleazar* in the sight of the Congregation: So the Presbytery should lay their hands on the Minister, and ordain him *presente plebe*, in the presence of the Church; The question is, whether the People be to put *Aarons Garments* on *Eleazar*? We grant they should be there when it is put on. 2. We grant that the Multitude is to look out for their Minister, whom the Presbyter should ordain, as *Act. 6. 4, 5*. 3. That they should present them before the Presbytery, this is all *Cyprian* says. Our question is, when all this is done, who must do that *Act* with the Apostles did? *Act. 6. 6*. Set the Officer apart by Prayer and Fasting, and Imposition of hands. *Cyprian* never said the People should do this; nay, mark a little further what he saith in the same Epistle, *Propter quod diligenter, de traditione divina & Apostolica observatione observandum est, ac tenendum, quod apud nos quoque & fere per Provincias universas tenetur, ut ad ordinationes rite celebrandas, ad eam plebem cui prapossitus ordinatur Episcopi ejusdem Provincia proximi quisque conveniant, & Episcopus delegatur plebs presente, que singulorum vitam plenissime novit, & unius cujusque actum de ejus conversatione persequitur. h. e.* What was of Divine Tradition and Apostolicall practice must be carefully held and observed, that to the celebrating of an Ordination rightly, all the nearest Bishops of the same Province should meet together at that Church to which he is to be ordained, & there the Bishop or Minister shall be appointed in the presence of the Church, &c. And the same *Cyprian* in another place tells us of a Bishop made, *a sedecim coepiscopis*, by Sixteen other Bishops. I have been a little large in this vindication of

See *Pamelii Annotat. in Cyp. Ep. n. 10 p. 163. b.*

Cyp. Ep. 53. p. 101. a. See St Aug. de hac rt. l. 7. 202.

Cyprian,

Cyprian. because though I find it answered by others, yet I thought more might be said to vindicate *Cyprian* in this than others had yet taken notice of; and I suppose our Brethren will quote this place no more to justify a popular Ordination. I go on to another Objection.

Arg. 6.

Ordination is a work of Church Power; now no Church hath power over another, therefore no Presbytery hath power over another Church to ordaine them Ministers.

Sol.

1. This is running into another Question, Whether a Subordination or Churches be a peece of Gospel order or no.

See M. Ruther.
Divine Right,
P. 197.

2. *If the Pastor of a Church may not act any act of his Office to any of another Church, wee would be faine satisfied how any Pastor may administer either of the Sacraments to any that are not their own Members? that is an Act of Office too.*

3. *We beleve that the Pastor of one Church may perform Acts of Office to any Church.*

4. *A Pastor of a Church joynes in Ordination of a Minister to another Church, not as he is a Pastor to such a Church, but as he is an Officer of Jesus Christ, and a Minister of the Gospel.*

Arg. 7.

If the Multitude may do the greater Act, (which is Election) then they may perform Ordination which is the less.

Sol.

1. *This is to advance our carnall reason against Scripture Precepts and Presidents; They may do only what Gods Word warrants them in doing.*

2. *Ordination is a greater Act than Election. It was the Apostles Act every where.*

Arg. 8.

The Israelites laid their hands on the Levites, Num. 8. 10.

Sol.

1. *Imposition of hands* is then proved on all sides.

2. *It is no Argument (which our brethren will allow of) to argue from the Order of the Jewish Churches to the*

the order of Gospel-Churches; our Brethren must pay no coine which they will not take.

3. Surely all the whole Congregation did not lay their hands, then there were some that were their representatives; hence is proved a representative Church, saith Mr. Rutherford.

Their last, which is their *Achillean Argument*, is this, *If it be necessary that those that are lawfull Preachers, be lawfully ordained by a lawfull Presbytery; Then it will follow, that there can be now none lawfully Ordained; for whence had they that Ordaine them their Ordination? From the Bishops, and they from Rome. Rome is no true Church, and hath no true Ministry, and those that were not Ministers themselves, could not make others.*

So that now we have no true Ministers, none truly ordained.

This Argument they think like the Sword of Goliath—None to it; there is already so much spoke to it that I can add no more, but only give you what others have said

1. This is the old Cloak that the Papiſts thought to have forced us back to Rome by. But,

2. If this Argument be good, I hope our Brethren will be all baptized again: For, if they were no Ministers that Baptized them, their Baptisme is null; if they were Ministers, they had as much to do to Ordaine as to Baptize.

3. If this Argument be good, I hope our Brethren will gather their Churches new again; for what had a company of unbaptized persons to do to combine together to make a Church and call Pastors?

4. Suppose the Reformers had no Ordination but the call of the People, it was a plain case of necessity, and they had power doubtles to restore that Ordinance to the Church again.

5. It is thought by many learned and judicious men, that though the Ordination of Romish Priests, as Priests,

See M. Ruther.
Divine Right.
p. 199.
Arg. 9.

Sol.

See Gillespy.
Miscel. quest.
p. 62, 63,
64, &c.

See *Seamans*
Vind. p. 51, 52.
See *M. Ruber.*
Divine Right.
p. 237, 238.

Arg. 10.

Sol. 1.

See *Chemn. loc.*
com. 3. p. 134.

See *Zanchin*
4. prae. 791,
792, 793, &c.

be a nullity, yet their Ordination to the Office of Preaching the Word, &c. is not so.

6. Though the Church of Rome be a false Church, yet there may be something in it true.

7. The Prelates ordained not as Lord Prelates, but as Presbyters with other Presbyters.

But the Civill Magistrate is to send out Preachers; so Jehosaphat sent the Princes to teach in the Cities of Judah; the Book of the Law was committed to the Civill Magistrate: So our reforming Princes sent out such as were gifted to preach, &c.

1. The Civill Magistrate is to take care that the Gospel be Preached, but not to authorize any by Ordination to do it.

2. To the instance of Jehosaphat I spake before.

3. The end of the giving of the Book of the Law, was not that the Magistrate should Preach out of it; but, 1. That he should learn out of it. 2. That he should command the Priests and Levites to teach the people out of it.

4. The Magistrate is to send out Preachers, that is, to take care they be sent out by such as are to Ordaine them.

5. The Magistrate is to command them that Preach to preach the Gospel of Christ truly; as the Kings of Israel charged the Levites, 2 Chron. 19. 9.

6. If I mistake not, thus only did religious Princes send out such as were gifted: or else it was a case of necessity, when the Church was to be new constituted, being altogether corrupted, and out of order.

7. The Magistrate is to command those that are in Office to do their Office, and to restrain those that do it not regularly; to punish such as preach lies in the name of the Lord; but as it cannot be proved, that any Godly Magistrates in Israel ordinarily made Priests or Levites; so neither can it be proved, that Christian Magistrates under the Gospel can make Preachers in Office by their mission.

But.

But *Jehosaphat*, *Hezekiah*, and *Nehemiah* preached, 2 *Chro.* 19. 6, 9, 10. 2 *Chro.* 29 4, 5. yet they were not Ordained.

Arg. II.

To this Argument M. *Rutherford* answers fully in his Divine Right, p. 284, 285.

Sol.

1. *These Sermons were all made in an extraordinary defection of the Priests.*

2. *They were Sermons of extraordinary instinct and divine Impulsion, as they were Prophets.*

3. *Princes as Christians and gifted with learning may occasionally, as the nursing Fathers of the Church, upon some extraordinary exigent, as at the meeting of States, or the going out of an Army to Battell, make use of the Word of God to exhort the people to Generall duties of Religion and Justice, &c. but what is this to ordinary Preaching.*

See M. *Ruther.*
Divine right,
p. 285.

4. *Nehemiah* was a Prophet, and an Author of Canonick Scripture: yet (saith M. *Rutherford*) we read not of his Preaching at all.

These are the chief of the Arguments I meet with; the Reader may see divers more produced and answered in that Learned *Rutherford's* Divine Right of Presbytery, p. 285, 286, 287, &c. I shall add no more to this third Question.

Whether those that are set apart for the Ordinary Preaching of the Gospell, must be set apart and ordained by the Presbytery.



Quest. IIII.

Whether it be necessary in the Ordaining of one to the Office of the Ministry, that the person Ordained be Ordained by Imposition of hands, yea or no?



I must confess I have in my own weak Judgment been more remiss, as to the necessity of this Rite in a lawfull Ordination than now I see cause, or durst be; and I cannot think that in an orderly Ordination it can without Sin be omitted. I know there have been many eminent Divines that have been more remiss in it, as *Beza*, *Polanus*, and *Aretius*, *Buchanus*, *Chromatius*, and diverse others; but they all speak very tenderly of it, as that which was the rite used by *Christ*, and the *Apostles*, and the *Patriarchs*. But withall, the most have been as zealous for it, as *Peter Martyr*, loc. com. p. 528. B. E. D. *Hier. Zanchinus* in 4um. precept. 784, 785. *Calvinus*, *Bucerus*, quoted both by *M. Seaman*, p. 87. *Calv. Instit.* l. 4. c. 3. sect. 16. *Wallens* l. 2. p. 49, 50.

But Authorities are worth little on either side, I shall rather give you my reasons.

Reas. 1. This was the Constant practice of the *Apostles*, *Act.* 6. 6. *Act.* 13. 3. *Act.* 14. 23. *1 Tim.* 5. 22. *1 Tim.* 4. 14. *2 Tim.* 1. 6. they ordained thus, and I know no other Copies, I am sure no better that we are to follow.

See *Beza* on *Act.* 14. 23.
See *Pol. Syna.* p. 8. 41.
Aret. problem. *Theol.* p. 360. loc. 65.
Quod multis in locis sit ejusdem una cum alijs ceremonijs nunquam probavi nec probare possum. *Zanch.* in 4. præc 789.
See *Calvin. infl.* l. 4. Scd. 16.
Constat autem, &c. fuit hic solennis ritus, &c.

low. I know nothing can be answered to that Argument, *As the Apostles ordained Gospel Preachers, so they ought to be ordained; but they alwaies in their Ordinations made use of Imposition of hands.*

2. Nay, secondly, *They did not only make use of it, but they exprest the whole Act of Ordination by it; which should argue it a material thing, 1 Tim. 5.22. 1 Tim. 4. 14. Acts 14.23. 2 Tim. 1.6.*

3. *In its relating to Gospel-Worship it is dangerous not to keep close to our Copy. God must give rules himself for his House, and when we have them we must not judge them needless, and say the thing may be done without them.*

4. It is a Rite that bath much in it.

1. *Certos de officio reddebat; It assured and sealed up the Office, (saith Aretius) for by this signe the party receives plenam docendi potestatem, a full power to preach. I wonder to read that, and find him within a few lines before call it libera ceremonia, a free ceremony.*

2. Saith Aretius, it signifies, that the Ministers sufficiency is from God; in whose name hands are laid upon him.

3. *It is a sign to them of the Presence of God with them, Psal. 139. 5, &c. they are under the protecting hand of God.*

4. *It is a sign of Gods heavy hand will be upon them, if they do the Lords work negligently, Isa. 5.25. 1 King. 5.79 Ezra 3.17,18.*

5. Saith Aretius, *Admonet Gubernationis divina, it admonisheth the Minister, that he is to take his Rules from God, his Orders from him, God is to governe him, &c.*

6. *Polanus adds another reason, viz. That he that is Ordained might know he was now given up to the Lord, and to his Church. And*

7. *That the dignity of the Ministry might be commended*

2.

3.

4.

See Aret. Prob.
Theol. 2. 65.
p. 360, 361.
See Pol. Synt.
l. 2. p. 341.

See Hier. Zant.
l. 4. 786.
See Buchan.
Loc. de ministr.
q. 40.

See *Pol. ib.*
See *Zamb. ib.*

ded to the Church; that the Church might look upon him as one set apart by God, and given, and sent by God to them.

8. It was a sign that the Lord would give him gifts of his Spirit fit for his work.

Concerning the significancy of this right you may read more. *Chemnit. loc. com. de Ecclesia*, p. 137, 138, 139. and *Calv. l. 4. Instit. c. 3. sect. 16. &c. 10. sect. 20.*

5. A fifth reason I have for it, is the *Generall practice of the Churches of Christ in all Ages.* *Aretius* tells us, it is *Vetus consuetudo à Patriarcharum temporibus ducta, à Christo observata, ab Apostolis Ecclesia relicta, & hodie usurpata*; an ancient Custome observed by Christ and his Apostles, and the Patriarchs after them, and in use in his time. It were endless to produce all the Authorities might be produced. *Chemnitius* witnesseth, it was the practice of the *Lutheran Churches.* What was the Practice of the *Tygerine Churches* you may understand by *Peter Martyr*; and what the *Calvinists* Judgments are in it you may know from what I have before cited out of him: It is possible some Churches might have a lower opinion of it, but I say, The most of the Churches of Christ have constantly retained it. It were an easie matter to produce a cloud of Witnesses: But I suppose those that are against me in this know, that all Antiquity (almost) is against them.

Let me therefore answer what Objections they have against the retaining of this Rite: which we hear was diligently practised by the Apostles, and retained by the Generality of the Churches of Christ since. And I shall not spend much time, but refer the Reader to that judicious tract of *D. Seaman*, wherein he largely vindicates the use of *this right* from the Objections made against it. I will only Answer one which I hear mostly urged against it.

The Apostles gave the holy Ghost by Imposition of hands,

Arct. Problem. Theol. loc. 65.
See *Dion. Acco. p. 29*
Chem. loc. com. de Ecclesia, p. 138 b.
See *Ant. Wal. de voc. Pasto. p. 50.*
See *Lorinus on Act. 6. 6.*
Note that the Papists generally hold it a Sacrament;
And *M. Calv. l. 4. instit. c. 3.* hath such an opinion of it, that in some sense he confesseth he could so call it.

Arg.

hands, if you can bring us any Presbyters can conferre the holy Ghost by laying on of their hands, we shall submit to an Imposition of hands.

1. D. Seaman answers this Argument various ways, p. 69.

2. But if there be any sence in it, it is this, that being the extraordinary gifts of the Holy Ghost are ceased, therefore this Rite is also ceased which was wont to be used in the giving of those gifts.

3. If this be all, by the same Argument, Praying should be ceased too, because *Act. 8. 17.* Peter and John Prayed that they might receive the Holy Ghost; and having Prayed, *v. 19.* they laid their hands on them, and they received the Holy Ghost; yea, and Baptism too, for *Act. 19. 6.* when they were Baptized they laid their hands on them and they received the Holy Ghost.

4. It is true, twice we read that the Apostles laid their hands on some and they received the Holy Ghost, *Act. 8. 17. Act. 19. 6.* yea, and a third time, *Act. 9. 17.* But we can shew our Brethren an Ordination in which Imposition of hands was used to them that had received the H. Ghost, *Act. 14. 3.* Paul had received the Holy Ghost by the imposition of Ananias hands, *Act. 8. 17.* The seven that were chosen were full of the H. Ghost before they were chosen, *Act. 6. 5.* yet the Apostles ordained them to their Office by imposition of hands, *Act. 6. 6.* So that it is plain that the Apostles used imposition of hands in Ordination when those that were ordained, yet did not receive the Holy Ghost, for they had before received him.

So that although the Holy Ghost be not now to be given by the imposition of the hands of any, yet this solemne right of Ordination is not to be omitted by those that make a conscience of walking according to Apostolical Rules and Practices; for the Apostles themselves did not omit it towards those that had before received the holy Ghost, nor can any without sin do it.

There is yet one practical Question more which I shall speak to in a few words.

Quest.



Quest. V.

Whether Christians may lawfully hear such preach as are not Ministers, but meere-ly gifted persons desired to exercise their gift? Whether they may attend without Sin upon such Preaching, neglecting others lawfully Ordained? And whether they can look up- on the preaching of such unordained per- sons as a publike Ordinance of God from which they may expect a blessing for their soules?



Before I shall positively determine this Question, I shall clear it from mistakes, to which purpose observe these things.

There is an *hearing* which is a natu-
rall action, it is the act of the Senti-
tive part of our Souls, with which we help our selves;
thus a man hears a *tale that is told*, and hears *News* in
the Exchange: with this hearing a man serves himself,
either for profit or pleasure, hearing such things as please
his Fancy, and tend to his information in the affairs of
the World; this is not the *hearing* spoken of; but there
is an *Hearing*, which is our *duty and homage to God*.
God

God hath said, *Hear and your souls shall live.* Isa. 55. 3. as Christ must be heard. *I will raise you up a Prophet, saith God, him shall you hear.* Thus Christ bids his Disciples *Hear them which sit in Moses his Chair.* The Question is concerning this, whether a Christian in hearing a gifted Brother (that is not ordained) payes his homage of bearing to God? Whether he may hear him upon that account, that Faith may be wrought in his soul, which comes by Hearing, Rom. 10. 17.

It is one thing for Christians to go to hear such when they can hear none else; in such cases you have heard they may preach, and we may hear: But it is another thing, when Ministers preach in the time of those publike Ordinances, when Christians may be there to hear them, to spend time in hearing those that are not sent of God, and in the mean time neglect the listning to those that are sent by him; this is a Contempt of the Ordinance of God, and a profaning of his holy Day.

There is a difference betwixt hearing one preach that is not ordained, when he preacheth for trial to a Church, that he may be approved: thus you have heard they may preach; and another thing, to hear such as are runners and not sent, nor desired to be sent, otherwise than by their own Naturall Inclination and Pride.

It is one thing to do this Ignorantly, and in Simplicity of heart, when Christians do not know but such a one whom they hear is lawfully ordained, and another thing for Christians to do it presumptuously and wantonly, when they do know he is not ordained, and yet will venture to satisfie their itching Ears, and to fulfill the wanton desires of their corrupt hearts.

Having premised these things, the Position which I shall maintain is this,

That it is sinfull and unlawfull for any Christians on the Lords daies, or at any other times, when they may ascend upon the preaching of Ministers in Office, and in such

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places where there are lawfully sent Ministers, to spend their time in going to hear gifted men not sent, and ordain preaching, opening, and applying Scriptures, and no less than a Contempt of the Lord Jesus Christ. This I shall endeavour to make good by these Arguments:

Arg. 1.

*Ames 4th book
of Conscience,
c. 24. q. 1.*

It is the duty of all conscientious Christians to set themselves under some particular Minister as their Pastor, and to hear them constantly, this is Gods Ordinance. D. Ames proves, that it is the duty of all Christians to set themselves under some Pastor, and to joyn in a Church.

1. Because of Gods Institution, *Mat. 18. 17.*

2. The Flock must be under an oversight, *Act. 18. 23. Act. 20. 28.* If we be of the Flock of Christ we must have a Shepherd who shall feed us in Christs stead.

3. For our perfection and edification, to which end Pastors were given, *Eph. 4. 11, 12.*

2.

Now these Pastors are to preach constantly: so saith the Apostle to *Timothy, Preach, be instant in season and out of season; &c.* and *Act. 20. 20.* especially on the Lords day they should not omit to preach forenoon and afternoon: *Paul preached all that day. Act. 20. 7.* D. Ames notes, That to the Sanctification of that day, exercises of publike worship in a Church well constituted, and enjoying her liberty, ought to be held forth before and afternoon, and doubtless, the practice is irregular of such as are Pastors, who (if they be able) neglect preaching the whole Sabbath upon any account whatsoever.

*Ames ib. p. 95.
c. 33. q. 4.*

3.

Now it is the duty of Private Christians who have set themselves under Pastors, not to neglect them when they do preach. For

1. To what purpose else made they choice of him?

2. He hath a particular oversight over them, *Act. 20. 28. 1 Pet. 5. 2. 1 Thes. 5. 12. Heb. 13. 17, 24.*

3. Christians own Pastors, have a more especial dispensation of the Grace of God given them to them-ward. *Eph. 3. 2.*

See Baines ad
loc.

This is M. Baines his note on the place, and (saith he)

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if this were well considered it would cure in us. — *That affectation of the consuetude of strangers when our hearts do not so fervently embrace our own, &c. and p. 352.* It should, saith he, *Instruct people to depend especially on those who are set over them, for those are they who are furnished from God in an eminent manner with grace towards them; they are foolish Pigeons that know not their own Lockers, and foolish sheep that know not their Shepherds voice, and foolish people that know not their Minister.*

4. *A Pastors more especial tie to his own flock then another, Act. 20. 28. argues, that they are more especially tied to him, he is appointed to feed them.*

1 Pet. 5. 2, 3.

Now then lay these together.

Private gifted Brethren not ordained are no Pastors in Office (that you have heard) it is the duty of all Christians to put themselves under the care of one Pastor or other, for God hath not any where approved of any *Vagrant* Christians. This Pastor is constantly upon the Lords day to preach *before & after Noon*; (if he be able) they are tyed in conscience to hear him rather than any other: and it follows, that it is sin in them at these times to hear, 1. *Such ordinarily as are not their Pastors:* 2. *Such as are no Pastors at all*, but self-created Preachers, so as to neglect their Pastors. But I suppose this will be answered.

That the liberty pleaded for is not in the time when their own Pastors preach, but when they do not, either not being able to preach twice on the Lords day, or some other occasions intervene.

1.

That then it seemes it is as lawfull for Christians to hear gifted brethren as any except their own Pastors.

2.

It will be requisite therefore that, 1. Having made my proof thus far, *That it is not lawfull for Christians that have chose themselves Pastors, and set themselves down under them (as all Christians should do) when their Pastors, (who are properly to feed them, and watch over*

their souls) preach, to neglect them, to go to hear them that are not their Pastors, &c. I shall by my other Arguments prove,

That (put the case) that your own Pastors do not preach at that time, yet if you be in places, and it be at a time when you may conveniently hear other Preachers sent, you cannot lawfully, especially on the Lords day, hear those that are not sent but merely have gifts, &c.

I prove it by that place, Rom. 10. 15. *How shall they believe on him of whom they have not heard, and how shall they hear without a Preacher, and how shall they preach except they be sent.*

The Apostles interrogation is a plain Negation, and as much as if he should say, *They cannot believe on him of whom they have not heard, and they cannot hear without a Preacher, and none can preach to them except they be sent.* This is plain in that Text, *That those that go to hear, as hearing is an act of worship, must go to this intent, that they might believe. Every Christian should hear to this end that he might believe. Secondly, Thus they cannot hear without a Preacher, ἀνεῖς αὐτοῦ, without an Herald; the very word signifies one in Office, a Preacher, it is possible that the Lord who is not tyed to the ordinary means may create Faith in the soul otherwise, but Preaching of Ministers in Office is Gods ordinary means. Waldus the Father of the Waldenses reports that he was converted by seeing one dye suddenly, but none will therefore say, that sudden deaths are the Ordinance of God to convert souls; it is possible, that sometimes by private Christians conference, &c. a Christian may be converted, but the ordinary means of converting souls is authoritative Preaching. *How shall they hear without a Preacher?* why, a man may hear a Tale that is told by his Neighbour without a Preacher; but the Apostle speaks of such an *hearing* as should beget Faith, and by which Faith is ordinarily begotten in the soul.*

Arg. 2.

*Quasi dicat
non poterint,
quid ita? &c.
Patens ad loc.*

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*Apostolus hic
dissert de Or-
ganis fidei &
salutis adultero-
rum & quidem
ordinariis, qui-
bus uti necesse
est, quicunque
salutem affe-
ctant.*

*... Neque enim
Deus gratiam
suam mediis ita
adstrinxit quin
absque illis con-
ferre eam possit
quibus velit.
Patens in dubiis
ad Rom. 10. 14.*

soul. Such an *hearing* as a man may go out to with solemn *Preparation* and serious *expectation* that God should *begin and encrease faith in his soul by*. Now thus none can *hear* without a Preacher; and it followes, *None can preach except they be sent*; what sending is ther meant you heard before at large, to be sure something else is meant besides *gifts*, and a *desire* of the Church; for the Apostle presently instanceth in the *Apostles*, who besides their inward gifts, were *sent*, as you heard before; and they had not the call of the people neither, therefore that could not be the *sending* meant, but they had a mission, some of them *extraordinary*, some *ordinary* too, as *Paul*, &c. The result of the Argument is this:

It is sinfull for Christians to go out to hear Gods word from such as are not appointed by God to Preach for the begetting faith in the Soul, when they may hear such as are appointed by God for the begetting and encreasing Faith.

The reason is plain, because they either make void the end of hearing, or go about to obtain it that way by which it ordinarily cannot be attained.

The End of hearing is not to satisfie an itching Ear, but that Faith may be wrought in thy soul and encreast. Now if thou goest to hear upon any other account thou sinnest. And in hearing those that are not ordained and sent, thou either neglectest this End, and so mockest God in his Ordinance; or,

Thou goest about to obaine this End by means which God never appointed; for God never appointed persons meerly gifted to preach, and authorized them to be his instruments for the ordinary begetting and encreasing Faith. Now it is sin and presumption to thy soul to neglect ordinary means, and expect a mercy in an extraordinary way; and I dare say that God never yet wrought upon any soul in an *extraordinary way*, at a time when it wilfully neglected his *ordinary means*; many souls have been

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been thus perverted. I doubt much whether ever any one soul converted yea or no sincerely to God.

Arg. 3.

It is sin for thee or me so to hear as I cannot pray in faith for a blessing upon the Word heard. This is plaine enough.

But those that in the neglect of those that are authorized, and sent, and appointed to preach, go to hear such as are not so sent and appointed, so hear that they cannot pray in faith for a blessing upon what they hear. This is clear, for we can pray in faith for nothing for which we have not a promise. But shew me one promise in all the Book of God where God hath engaged himself to follow the labours of those that break his Order, and run before they are sent with his blessing? if there be none, thou canst not pray for a blessing upon them to thy soul, & pray in Faith, for the Promise is the object of thy Faith

Arg 4.

In instituted worship what is not commanded or warranted by example is sinful: But hearing is instituted worship, that none will deny; and the hearing of such as are not sent, is not warranted either by Scripture Precept or precedent, — Ergo It is sinfull.

For Presidents, the Scripture hath not one as you have heard, but those that preached, either were such as had an extraordinary or ordinary mission.

For Precepts we have not any, the Sheep hear the Shepherds voice, Joh. 10. 1. The people were to hear Timothy, 1 Tim. 4. 16. The Gentiles were to hear Paul, Acts 15. 7. The Scribes and Pharisees were to be heard, Mat. 23. 3. but it was because they sate in Moses seat, v. 2. Moses and the Prophets were to be heard, Mat. 16. 31. But for hearing of every one that hath gifts, there is not the least word for it. Nay,

Arg. 5.

*Certum est ex
verbo Dei nemi-
nem in Ecclesia*

If I mistake not, we are commanded not to hear them, Jer. 23. 16. Thus saith the God of hosts. Hearken not to the Prophets that prophecy unto you, they make you vain, they speak a vision of their own hearts, and not out of the mouth

mouth of the Lord; now look v. 21. who these Prophets are, *I have not sent these Prophets, yet they ran, I have not spoken to them, yet they prophesied*: v. 25. they were such as said, *I have dreamed, I have dreamed*, we have revelations, revelations, &c. See the like, Jer. 27. 14, 15. It is certain, saith *Cheremius*, from the Word of God, that none is to be heard in the Church who is not lawfully called, either immediately or mediately, yea, saith he, Churches ought not, and cannot with any benefit to their souls hear such as have not the tokens of an orderly calling.

Arg. 6. For Christians unnecessarily to run their souls upon temptations, and out of the promise of Gods blessing is sinfull and unlawfull. This none will deny.

But now for Christians to spend their time in hearing such as are meerly gifted persons, and have nothing to do to preach, when they may better spend it in hearing such as are sent with authority, is for Christians to run out of Gods blessings, and upon temptation. This I shall easily prove.

1. They run out of Gods blessing, for there is no promise made by God to such preachers or hearers, but on the contrary, those that run before they are sent are threatned

2. They run upon temptations; This I shall make out to you by considering two things:

1. Those at any time that leave Gods ordinary means, and take such as are extraordinary, both tempt God, and run upon temptations themselves: now that preaching of such as are sent is the ordinary means of converting Souls, I have shewed you from, Rom. 10. 14, 15.

But secondly, There can scarce be instances produced of any that went about this work, not orderly sent, but the Lord left them to their own Hearts that they prophesied lies in the name of the Lord, and were notorious false teachers, though men of eminent parts: The first we read of were the Prophets, Jer. 23. 21. they ran before they were sent, v. 25. they prophesied lies in the name of the Lord

audiendum esse: qui non legitime sit vocatus, siue id factum sit immediate, aut mediate.

Immo Ecclesia non debent, nec possunt cum fructu audire eos qui non habent legitime vocationis testimonia.

Cicero, loc. Tom. de Eccles. p. 179. 1.

1.

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Lord, yea, the *deceits of their own heart*. It is not idly conjectured by many, that the Lord gave up *Origen* to erre so many waies as he did, for this neglect, of undertaking the work of ordinary preaching out of Gods order; for *Novatian* (who *Cyprian* saith ordain'd himself) the *Learned* know his gross Heresies. The *Anabaptists in Germany* were self-ordained Preachers too, how many detestable doctrines they embraced, any one that reads *Bullinger, Steydan, &c.* will see. Our time is full of these men, and where is almost any of them, though sound professors before, but are tainted, either with *Arminian*, or *Popish*, or *Antinomian*, or *Anabaptistical* Tenets, and those that live longer will see it every day more and more. Nor are there wanting many thousand sad instances in our daies, of persons that seemed Professors, yea, and zealous Professors, that have suckt in Principles of *Apostacy*, both from truth and holiness, from these Preachers whose word eats as doth a Canker, (saith the Apostle)

Arg. 6.

For Christians to partake of other mens sins, and encourage them in sinning, is sinfull and unlawful, *Rev. 18. 4. Eph. 5. 7.* But for Christians to hear those that are not sent, is to partake of their sins, and to encourage them in sinning. — Ergo — This is plain, for I have already proved, that it is sin in them so to preach. Now preaching and hearing are *Relatives*. I partake of their sin in *hearing wilfully*, those that know sin in preaching. His preaching is a *sin*, and so a work of darkness, with which I ought to have no fellowship, *Eph. 5. 11.*

Besides, such Christians Encourage them in preaching, (and so in sinning) *in being their sin to preach*: For if they had no hearers they would not preach long to the walls, itching Ears of hearers feed the itching humours of these Preachers.

I shall only adde one Caution, which I forgot before, *viz.* Though *Imposition of hands* be a Rite which was
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continually used by the Apostles and Evangelists, and the Primitive Churches ; upon which account I conceive it cannot without sin be omitted in him that *desires the Office of a Bishop*, (Apostolicall practice being of the nature of a Gospell-injunction to us, as in case of the alteration of the Sabbath.)

Yet if one hath given up himselfe to the worke of the Ministry, and be called by a Church, and examined, proved, tried and approved, and then solemnly set apart to the work by the fasting and prayer of the *Presbytery*, in the presence of the Congregation, though he hath not (in his Ordination) such *imposition of hands*, either in regard the Church useth not that right, or in regard of some *Scruples in his owne breast about it*; yet I dare not say, *It is unlawfull to heare such a one preach*, for the maine requisite in Ordination is a *Solemne setting apart of the person by fasting and prayer of the Presbytery, in the presence of a Church*; yet to take away this scruple from Christians, it were to be desired, that those that desire the Office of Ministers would consider what they doe in flighting that *Apostolicall Rite*, and consider how ill they can pretend conscience in a thing for which they have not the least place of Scripture that can be an occasion of scruple to them.

FINIS.